

THE
P I C T U R E
O F
QUAKERISM

Once more

Drawn to the LIFE.

Containing

XX Articles of their FAITH.

Together with

XX Most QUERIES, humbly propounded to the
Wise and Great, 1 Cor. x. 15. Touching such singu-
lar Favours which they petition for.

Humbly Dedicated to Authority, by a Servant
of the Church, FRA. BUGG.

PART I. Price 1 s.

Whatsoever thy Hand findeth to do, do it with thy Might;
for there is no Work, nor Device, nor Knowledge, nor
Wisdom in the Grave whither thou goest, Eccles. ix. 10.

LONDON: Printed for the Author; and Sold by R. Wilkin,
at the King's Head, and Hen. Clements, at the Half Moon
in St. Paul's Church-Yard. MDCCXIV.

Intro

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Introductory PREFACE.

Jeremiah the Prophet, chap. 20. said, *I will not make mention of him, nor speak any more in his Name. But his Word was in mine Heart as a burning Fire shut up in my Bones, and I was weary of forbearing, and could not stay; for I heard the defaming of many, &c.* And tho' I cannot pretend to the same Constraint, yet this I can say, that I was fully purposed, (as I told some of my Friends) to write no more Books on this Subject; but I could have no Satisfaction Night nor Day in that Resolution, for I heard the Defaming of many; yea, and Discouragements too: But of these (said the Apostle, Gal. 2. 6) *who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no Man's Person)* for, they who seemed to be somewhat in Conference, added nothing to me. I am not insensible what Trouble came upon me, until I gave up to bear a farther Testimony against the Pride, Hypocrisie, and Blasphemy of these false Christs, foretold by our Saviour, *Matt. 24. 4, 5, 24.* For if when the Quakers slandered my natural Father, I thought it my Duty, *Exod. 20. 12.* to vindicate his Reputation,

tion, as in my Folio, Sect. xliii. I have done. How much more my dear Redeemer, who laid down his precious Life for my sake? For can I hear him called a Mock-Christ, a Dead Christ, an Idol God, as I have shewed from their Books, Sect. xx. *Ibid.* and not be moved? Can I hear them call his Holy Institutions, as Baptism and Supper, the Doctrine of Devils, the Cup and Table of Devils, and be silent? Can I hear them call the written Word of God, which I do believe to be my Rule of Faith and Practice, as St. Paul teacheth, *Rom.* 15. 4. viz. *For whatsoever things were written aforetime, were written for our Learning; that we through Patience and Comfort of the Scriptures might have hope.* I say, can I hear the Holy Scriptures condemned, under the odious Names of Dead Letter, Human Writings, Carnal, Death, Dust, Serpent's Meat, Beastly Ware, an Idol, a Lesbian Rule, &c. and forbear? Surely no. For this Scripture sounds often in my Ear: *Whosoever therefore shall confess me before Men, him will I confess before my Father which is in Heaven. But whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven.* Matt. 10. 32, 33.

But before I come to the Matter chiefly intended, I shall give six Signs of their Pride, Hypocrisie, and Self-Contradictions; as 1. Of their boasting of their Interest in the Government. 2. How false they are in answering Books. 3. Their fair and smooth Pretences of desiring to be known of Men, as they are known of God; when they mean not a Word

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of it. 4. That their Principles are the same as in their beginning, notwithstanding their Sham Confessions to the contrary. 5. And that none can know Head or Foot of their Principles. 6. A Method set forth how to know their Principles, &c.

Sign I. Their boasting of their Interest, &c.

1st, A Teacher of theirs, namely *Edw. Deeks*, told me to my Face, saying, *Francis, thou may'st write what thou wilt, we matter it not; for we have more Interest in the House of Commons than you have.* Meaning by the Words **We** and **You**, more than the Church of England have.

2^{dly}, *John Whiting*, in his Sheet, *A Vain-boaster Defeated*, &c. writes, that one of our Bishops said, *It is no matter what Fra. Bugg says, for he is of little Credit with us.*

3^{dly}, *George Whitehead*, in his Book, *A real Quaker, a real Protestant*, &c. p. 59. saith, *That one Quaker is more acceptable at Court among Noble Men than a Hundred Priests.*

4th, In *George Whitehead's* Epistle to remove their Friends Scruples, touching their Solemn Affirmation, 27th 2^d. Month, 1696. assures them, that they did not subject their Testimony to the Parliament; but that God had subjected the Parliament to their Desire, p. 25.

Sign II. Their Method in answering Books.

1st, As a Prologue to this Sign, take *George Whitehead's* Reason, in his *Truth and Innocency vindicated*,

vindicated, &c. p. 69. *We* (says he) are only defensive, and not under a necessity of reciting whole Quotations. As for Example,

2. In their Book, *Melius Inquirendum*, &c. wrote by Whitehead and R. Claridge, p. 266. they quote in their favour the late Lord Chief Justice Hale, from his Book, *The Nature of true Religion*, &c. p. 15 thus: *Take away some Singularities, the Men are as other Men, some indeed very sober, just, and plain-hearted Men, and sound in most, if not all the Important Doctrines of Christianity*. Here is every Word they quote, and the seven Words in Black, is every Word in their favour; and the last Words, *viz. and sound in most, if not all the important Doctrines of Christianity*, are all forged by them, and not one Word thereof writ by Judge Hale; for Proof thereof, take the whole Paragraph, *viz.*

‘But among all the differing Persuasions among us, there are none that give a Man more ample Evidence of Mistakes of this Nature than the Quakers; who place a great Part of their Religion in keeping on their *Hats*, in using the Words *thee* and *thou*, in styling the Months and Days of the Week, not according to their usual Appellations, but first or second Month or Day, &c. In certain Habits and Postures, not like other Men; in silent Devotions at their Meetings, in reviling and crying down the publick Ministry, Churches, Sacraments, and Lord’s day. Take away but these, and the like Super-additions, the Men are as other Men; Some, indeed, very sober, just, and

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and plain-hearted Men ; others Subtle, Covetous, Uncharitable, Tumultuous, Ignorant, Proud, Despisers and Slanders of others ; and yet as long as they conform to their Sect, in these impertinent and unwarrantable Singularities, they please themselves with the Stile of the People of God, and are for the most part esteemed so by those of that Sect.

3. And as a further Proof that the Judge was no Lover of Quakerism, take a Passage out of another Book of his, of *Contemplations*, Part III. p. 252. viz. 'Have as little to do (said the Judge to his Children) as is possible, with obstinate Hereticks, or Persons obstinately perverse in Matters of Religion, as Quakers and Papists, and the like ; but especially converse not with them in Matters of Religion : For instead of Converting them to the Truth, by your Persuasions, you shall but harden them the more, and endanger yourselves : They are to be dealt withal in these Matters, only by Persons of great Abilities ; for a perverted and corrupted Mind, and an obstinate Spirit, carries in it a Contagion as infectious, and much more dangerous, than the Plague in the Body, where their Opinions meet with a young and weak Opponent.

And to shew their horrible Lies, and their wicked Method in answering Books, take an Instance from *Geo. Whitehead*, who in his Book, *The Rambling Pilgrim*, &c. p. 46. charged me in the Reprint of his Book *Ishmael*, &c. to have left out these Words, [except thou speedily Repent]

Repent] *and that in several places,* when I have proved by many Witnesses, who have compared both, that I have not left out one single Word; and I affirm the same.

4. And the like may be said of Geo. Fox and five of his Brethren; who writing an Answer to Mr. Wiggan's Book, Entitled, *Antichrist's strongest hold overturned*, &c. thus saith, viz. Reader (says Fox and his Brethren) *take the Book of John Wiggan's, and read it throughout, and thou wilt find such a pack of Confusion, as thou hast not read of, and malicious Words against God and Christ, which may be found in his Book; we have not wrong'd it, but he hath not paged his Book, therefore we could not quote the Places.* Reader, I affirm, first, that there is not one malicious Word against God or Christ, but very Orthodox and Sound: Secondly, I affirm, that Mr. Wiggan paged his Book quite through, 66 Pages in Number; Oh! horrid Lyars.

5. Reader, I cannot but note here, Geo. Fox his Fear in his Journal, p. 418. viz. *I took notice (said Fox) of those who run out from Truth, (meaning such as left them) that they have, and will be the worst Enemies to Truth, and will do most hurt among Friends and others, and in those (that go from us) I have seen fulfilled, that which the Lord did long since shew me; That such would be the greatest Deceivers (he should have said Discoverers) than all the Priests and Professors, &c. And since it hath pleased God of his infinite Mercy, to pluck me as a Brand out of the Fire, I am bound in Conscience to do the very best I can, to discover and lay open this horrid Heresie, &c.*

6. Nor can I forget the first Instance of this *2d Sign*, wherein *G. Whitehead* thus saith. *We* (says he) *are only defensive, and not under a necessity of reciting whole Quotations, &c.*

Now to shew briefly that the Quakers were the Aggressors, and the first Beginners of this Controversie, take this following, wrote by *Edw. Burroughs*, in his Epistle to his Works in Folio, and recommended by this *Whitehead*, by an Epistle of his in the same Folio, *viz.*

'Then being prepared of the Lord, and having received Power from on high, we went forth as commanded of the Lord ——— and the Dread of the Lord went before us, and behind us, and first of all our Mouths were opened, and our Spirits filled with Indignation against the Priests and Teachers, and against them we first began to War. — Shewing unto all People that they were not Lawful Ministers of Christ, but Deceivers and Antichrists, and we spared not publicly, and at all Seasons, to utter forth the Judgments of the Lord against them, their Churches and Worships; and this was our first Work we entered upon, namely, to thresh down Deceivers, and to lay them open, that all People might come to see their Shame, and leave them.

In the next Part, I may recite *Dr. Edwards* his Preacher, Part III. and *Mr. Ellis*, and others, whom they have often quoted in their Favour, but I hasten;

Sign III. Their fair and smooth Pretences.

1st. *W. Penn* in his Book, *A Key*, &c. presented to the Parliament 1699. thus, *It is very unfair* (says he) *as well as indiscreet, in any, to oppose and calumniate what they do not understand. It has been our unhappiness* (continues he) *far more than all our Adversaries have been able to say against us; that hitherto we remain unknown by those, who yet stick not to condemn us: Again,*

2. In their Book, *Reason against Railing*, &c. by *Penn* and *Whitehead*, Epistle p. 2, 4. *It hath been our great unhappiness*, (say they) *that we have not been hitherto known, as we are, for since we evermore desire to be unvail'd to God, there is no reason why we should abscond our selves to Men, no, would we were known of Men, as we are known of the Lord; but such is the Impudence of this Adversary* (*Tho. Hicks*) *that whilst we seek nothing more than to be understood, (a most horrid Lie) he would have the World believe, that no glory in being unintelligible. (Yet true in fact).*

3. In their Book, *A just Rebuke*, &c. p. 8, 9. *That we should say one thing and mean another, in, by a natural Consequence to call us the worst sort of Knaves* (and yet most true) *by how much a deception in Matters of Eternal moment, is more impious than any Couzenage about Things of this Life.*

Here are three Articles, in which *W. Penn* is chiefly concerned; and if this natural Consequence, which he here seems to deny, be not true upon him and his Brethren, in more than 50 Places, in his Answer to the Bishop of *Cork*, his

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his Key, his Primitive Christianity, and other of his Books, I will submit to any Penalty.

4. In their Book, *A Switch*, &c. p. 78. There is no great difficulty (saith Joseph Wyeth) to gain what Geo. Fox, or any of us do mean, p. 383. Ibid. Nothing being written more plainly, singly, and free from Reserve or double Meanings, than are our Writings.

5. *Switch* ibid. p. 17. For (says Wyeth) when private Practices run counter to publick Pretences, it is a Mark of Hypocrisie.

Reader do but observe from this 3^d Sign, when compared with the 5th Sign, and then see what a Pack of Hypocrites I have to deal with.

Sign IV. Their Principles still the same.

1. In Whitehead's Book, *The Quakers cleared*, &c. p. 7. God is the same, Truth is the same, his People the same, and their Principles the same they were in the beginning.

2. In Jof. Wyeth's Book, *Primitive Christianity*, &c. p. 6, 53. Our Principles (says he) are now no other than what they were when we were first a People; for Truth is one, and changeth not.

3. In their Yearly Epistle, June 1696. We cannot (say they) but recommend unto you our dear Friends, the holding up the Holy Testimony of Truth, which hath made us a People, and that in all the parts of it; for Truth is one and changeth not, and what it convinced us of to be Evil in the beginning it reproves still, &c.

4. In *W. Penn and Dan. Phillips's Book, Vindicæ Veritatis*, &c. p. 2, 218, 224. Printed 1703. Upon the whole Matter, we do not perceive that there is any occasion for us to retract any particular Passage, [what, not any of the XX Articles hereafter recited] so long as we are satisfied that our Friends Intentions were sound. I provoke (says Phillips) the whole Herd of our Adversaries, to produce one Sentence, relating to the Fundamentals of Christianity, that we have erroneously defended: For my part, I can declare, that to the best of my Remembrance, I have not met with one Period in any of our ancient Friends Writings, which I cannot stand by and vindicate, as some Parts of the New Testament. We are not sensible that we have altered any one Principle of our Faith; since we were a People, but are the same in every respect that we were 50 Years ago. We know not one Article of the Christian Faith, in which we are altered since we were a People; and therefore blithly not publickly to declare, that we are not changed in our Principles.

5. They caused to be published in the *Post-Man*, Jan. 14. 1699. viz. *The Quakers not questioning but to acquit their ancient Friends, and their Writings, from their Adversaries Charges, not being conscious to our selves, of Deviating in any one Point, from what they first held.*

Sign V. But none can know their Principles.

I confess, they tell us so, but I think I have gain'd the true and genuine Meaning of their mysterious

mysterious Principles. But first take some brief Hints of the Difficulty of that Knowledge to be attained, viz.

1. In Geo. Bishop's Book, *A Vindication of the Principles and Practices of the Quakers, &c.* printed 1665. in Answer to a Paper superscribed To Geo. Bishop of Bristol; where in p. 5. there is this Query propos'd, and the Answer, viz.

Query II. *What do you mean by this Phrase, Thus saith the Lord?*

Answer. *When we say Thus saith the Lord, we mean no other than what the Prophets of old did, &c. And if you would know by what Rule to measure us, you must know and believe in the Principle in you, which is of God, the Son of God, the Measure of him in you, p. 6. For every thing is seen and known in its Principle; the Things of God in the Principle of God, the Things of Man in the Principle of Man——So how can you do otherwise than to tell to and fro, viz. whether it be the Word of the Lord or no? When you know not, nor believe in that, which speaketh the Truth in you:*

2. Query VI. P. 17. *What mean you by this Phrase, The Seed within you?*

Answer. P. 18. Ibid. *By the Seed, we mean the Seed which is Christ.——Unto this you must take heed, in this you must believe, that gives you to see what is within you——Therefore whilst you remain in another State, (meaning unconverted to Quakerism) it is to no more purpose to tell you, nor will you one jot the more believe us, because we say that it is so, than the Pharisees believed Jesus Christ to be the Son of God.*

3. *Geo. Whitehead* being asked how to know the Quaker's Religion? Answered, *In the State thou art in* (i. e. a Christian) *thou canst never truly know us, nor our Religion.* *Truth Defending, &c.* p. 29.

4. In *W. Smith's Catechism*, p. 92. *There is none* (saith he) *can know us in Principle or Practice but as they come to the same Principle in which we are,* (viz. turn Quaker) *for if People will reason about Things that differ, they may weary themselves and yet never satisfied, ——— They that would be satisfied concerning us any way, they must find us, and know us in the Principle of Life where we are, and not in their Reason where we are not: For it is not possible to find a Man where he is not, or to know him until he be found.*

5. *Geo. Fox* in his Book, *The Papist's Strength*, &c. p. 2. saith, *And we do believe, that neither the Papists, nor the Protestants, nor Apostates, nor the Sons of Adam, no, nor the Devil himself, can know either Head or Foot of the Quaker's Principles, &c.*

Sign VI. Their Principles now discovered.

Christian Reader, As a Preamble to this my hard Task, pray observe from the following, that tho' God Almighty himself called *Adam, Moses, Abraham, Jacob, Samuel and Elisha*, by their proper Names, and not he, whose Name in the Flesh is *Adam, Moses, &c.* as likewise did the Prophet's Christ and the Apostles; yet the Quakers must be singular in that, as well as in most other Things; and therefore those Books which contain their Principles, are in that

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at singular Way subscribed, or superscribed, viz.

1. My Name (said Fox) is covered from the World, and the World knows not me, nor my Name, though the Earthly Name is Geo. Fox; *Several Petitions answer'd*, p. 60.

2. 'Written from the Mouth of the Lord, from one who is naked, and stands naked before the Lord, clothed with Righteousness, whose Name is not known in the World,

3. a Word from the Lord to all you in the first Birth, p. 24. moved of the Lord, which is the Word of the Lord, written from the Spirit of the Lord. p. 46. spoken from the Mouth of the Lord through G. Fox; *News coming up out of the North*, &c.

4. 'Written from the Spirit of the Lord, by one called a Quaker, whose Name in the Flesh is William Deasbury, but hath a new Name the World knows not, written in the Lamb's Book of Life; *A Discovery of Man's Return*, &c.

5. 'Written by me; whose Name in the Flesh is Geo. Whitehead; *Cain's Generation discovered*.

6. 'Given forth from the Spirit of the Lord in us, whose Names in the Flesh, is George Whitehead, Christopher Atkinson, &c. *Ishmael and his Mother cast out*, &c.

7. 'Written by one whose Name is truly known by the Children of the same birth, but unknown to the World, tho' by it called *Edu. Burrough*; *A Trumpet of the Lord*, &c.

7. ; Given

7. ' Given forth from the Spirit of the Lord
' through a Friend, who is known to
' World by the Name of *Ja. Parnel*; *Guil-*
' *Head cut off*, &c.

8. ' Written from the Spirit of the living
' God in me, whose Name in the Flesh is
' *Whitehead*; *The Path of the Just cleared*.

9. ' The Sword of the Lord drawn by one
' whose Name in the Flesh is *Christoph. Atkin-*
' *Title Page*.

10. ' Given forth by the Light of the Son
' of God in *Geo. Whitehead* and *Edw. Burroughs*
' *The Son of Perdition revealed*.

11. ' Given forth by the Light and Power
' of God in *Geo. Fox* and *Rich. Hubbertorn*, 1697
' Printed at *York*, viz. *Truth's Defence*, &c.

But as in *Sign IV.* Numb. 3. you see the
Yearly Meeting 1696. confirm that Article
namely, that their Principles are now the very
same they were in their beginning, and that in
every respect: But now, as a farther Proof
see their Yearly Epistle 27. 3^d Month, 1697
in which there is this Passage, viz.

12. ' It is our Sense, Admonition, and Judge-
' ment in 'the Fear of God, and in the Autho-
' rity of his Power and Spirit; that no
' such slight and contemptible Names and
' Expressions, as calling Friends Papers given
' forth by the Spirit and Power of God, Men's
' Edicts or Canons, or embracing (and sub-
' mitting) to them, bowing to Men; Elders
' in the Church, Popes or Bishops, or such

' scornful

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scornful Sayings, be once permitted amongst them, &c.

Signed on behalf of the Meeting, by

George Whitehead.

William Penn.

Alexander Parker.

Stephen Crisp.

Thomas Saltbouse.

John Burnet.

Having thus shewed how they magnifie their own Books and Epistles, I shall now shew, tho' briefly, how they run the Rounds; 1st, By their sham-Confessions to the Divine Authority of the Scriptures to the Government, when they have a Favour to obtain; and 2^{dly}, their Contempt of the Scriptures, and their high Value for their own Books, as in this short Map following: And

First of their Sham-Confessions.

1. The Holy Scriptures of the Old and New Testament are of Divine Authority, being given forth by Inspiration from God.

2. Therefore I earnestly intreat all to answer the Law of God, to keep his Holy Commandments, to make the Holy Scriptures your Rule of Faith and Practice, &c.

3. The Scriptures ought to be seriously read, truly understood, sincerely believed, rightly applied, and faithfully practised, &c.

4. The Scriptures are the declared and fundamental Law of Heaven, &c.

5. We are grossly abused, and our Intention and Principle, which never was to bring our Books in Comparison with the Scriptures, &c.

6. We

6. *We prefer the Bible before all Books extant in the World.*

The Books and Pages of the Quakers, which contain these and more of their sham-Confessions to the Government, are recited in my Folio, Part VII. p. 629. but none of them said to be given forth from the Mouth of the Lord, neither inscribed, supercribed, nor subscribed from the Son of God in them, or from the Eternal Spirit and Power of God in them, nor Authorized, as in Numb. 12. foregoing, from their Yearly Meeting, 1675. and therefore are to be looked upon only as Shams, and may be compared to some skilful Mariners, who upon the Approach of some great Whale, to prevent the Danger of overturning the Ship, cast overboard some empty Bartels for him to play withal, or busie his time with, until they get past Danger.

I shall therefore very briefly, shew some few of their Principles, set forth in their Books, either supercribed, inscribed, or subscribed from the Mouth of the Lord, from the Son of God in them, or from the Movings of the Eternal Spirit and Power of God in them, whose Names in the Flesh are *Geo. Fox, Geo. Whithead*, and others; which contain their Principles, if they have any, and are more largely recited with Book and Page, in my Folio, Part I. p. 49, to p. 54. Part VII. Sect. XLVII. with this only Sign in this place, *viz. Ours*, meaning the Holy Scriptures, and *theirs*, meaning the Quakers Books; thereby shewing their Contempt of the Holy Scrip-
tures,

tures, and not only how they bring their Books in Comparison with the Scripture, contrary to their 5 and 6 sham Confessions foregoing, but preferring them before the Scripture.

1. **Theirs.** Certain Papers, which is the Word of the Lord: The Title of *Chr. Tayler's Book.*

Ours. *And it is Blasphemy to say the Scriptures are the Word of God.*

2. **Theirs.** To you all this is the Word of the Lord: I charge you in the Presence of the Lord God, to send this Epistle among all Friends and Brethren every where, to be read in all Meetings: To you all this is the Word of God.

Ours. *How dare any to say the Scriptures are the written Word of God, without the highest Blasphemy?*

3. **Theirs.** All Friends every where, this is the Word of the Lord unto you all, to be read amongst the Children of Light, by *Geo. Fox.*

Ours. *The Scriptures cannot properly be called the Word of God in no Sense, saith W. Bailly.*

4. **Theirs.** An Illumination to open the Eyes of the Papists, by *Geo. Bishop.*

Ours. *Faith in the History of Christ's outward Manifestation (which are the Scriptures) has been a deadly Poyson these latter Ages have been infected with; Saith W. Penn, in Contempt of the Holy Scripture.*

5. **Theirs.** A general Epistle from the Spirit of Truth, to be read amongst Friends, when met together. This is only to go amongst Friends, and not otherwise.

Ours. *All your Preaching, Praying, Reading, Singing, Baptisms and Sacraments, are Cain's Sacrifice: But we, who alone are sent of God, testify against all these sinful Practices, and against their very Foundation; for they say the Gospel is their Foundation, which are the four Books of Matthew, Mark, Luke and John—And their Communion is Carnal, a little Bread and Wine, which is the Cup and Table of Devils, and their Gospel is Dust, Matthew, Mark, Luke, and John; which are the Scripture.*

6. Theirs. A Trumpet of the Lord sounded forth of Sion, which containeth a Testimony from the Word of the Lord.

Ours. *Your Word is Carnal, and your Gospel is Carnal, Matthew, Mark, Luke, and John; Death feedeth Death, your Scripture is Death.*

7. Theirs. Our giving forth Papers and Printed Books, it is from the Immediate and Eternal Spirit of God.

Ours. *The Scriptures, they are Human; and what Men learn from thence is Human.*

8. Theirs. You might as well have condemned the Scriptures to the Fire as our Books. You are now answered from the Mouth of the Lord.

Ours. *For that which is spoken from the Spirit of Truth in any, is of greater Authority than the Scriptures.*

9. Theirs. And if ever you own the Prophets, Christ, and the Apostles, you will own our Writings, which are given forth by the same Spirit and Power.

Ours. *Scripture Knowledge maketh Men wise to those Truth, and harder to be wrought upon than the very Heathens, and are as so many Chains of Death and Darknes upon them.*

10. **Theirs.** Be careful to disperse Friend's Books for the Service of Truth.

Ours. *The Scriptures are not the Saint's Rule of Faith and Practice, neither do they teach to worship or serve God. Thus they condemn our Scripture.*

11. **Theirs.** We should have known our Religion as well, if there had never been a Word thereof written in your Scripture.

Ours. *For the Scripture is a rotten Foundation, Death, and killeth, saith G. Whitehead, &c. And, says Fox, The Scriptures are Death, and killeth, and all that do study to raise a living Thing out of a dead, are Conjurors and Diviners, and their Teaching is from Conjuraton, that is not spoken from the Mouth of the Lord.*

12. **Theirs.** Next, as to the Titles they give their Books, take these few brief Hints, viz.
1. *The Word of the Lord to Sion, the New Jerusalem.* 2. *Beams of Eternal Brightness, or Branches of everlasting Blessings, springing from the Stock of Salvation, &c. By a Member of the Truth, John.* 3. *A Sea of the Seed's Sufferings, through which runs a River of rich Rejoycings. By a Servant of the Lord, John.* 4. *Immanuel, the Salvation of Israel, The Word of the Lord came to me, the 12th Day of the 6th Month, 1657. concerning the Jews; John Perrot.* 5. *The Voice of Wisdom, 1 Cor. 1. 30. By Whitehead.* 6. *An Illumination to open the Eyes of the Papists. By Geo.*

Geo. Bishop. 7. *The Words of the Everlasting and True Light*, [within] *who is the Eternal Living God*. By Geo. Fox Jun. 8. *The true and everlasting Rule discovered*. By Humph. Smith.

DURS. *The first Thing we except against the Priest's manner of Worship, (says Marg. Fell in her Touchstone, p. 21.) is their taking a Text out of the Scriptures, and preaching upon it: And therefore (says G. Fox in his Pearl, &c. p. 15, 18.) All your Preaching, Praying, Reading, Singing, Expounding, and all your Churches, Worships, Teachings and Baptisms, all are for the Fire: I will (said Fox) break them to pieces; I'll make Nations like Dirt, I'll tread them into Mire, I'll make Mortar of them, I'll whirl them under Hail-Stones. With much more of such Luciferian Pride.*

Whoever desire to see more of this Nature, and these Hints more largely recited, and the Books and Pages quoted, I refer them to my Folio, Part I. and Part VII. Sect. XLVII. by which may be clearly seen, that the Tendency of their Doctrine has been from their Beginning, to overturn, and to subvert the Christian Religion, Root and Branch; and of which I purpose to give farther Demonstrations in some other Parts of this Abridgment; but I now hasten, least I make the Porch bigger than the House.

Object. But, may some say, Indeed you have given us a clear Idea, 1st, How to know their Principles, namely, by such of their Books which are inscribed, superscribed, or subscribed from the Mouth of the Lord, &c. And 2^{dly}, that the Tendency of their Principles are to overthrow the Christian Faith.

But

that there is one Thing we marvel at, namely, how they come to be enabled to defend their Principles against all Professors of Christianity, since at first they were of such a poor and beggarly Extraction, that they were forced to live in Barns like Gypsies, as *Burrough* their Prophet does confess?

Ans^r. After they had prevailed with the most Ignorant to believe them to be Prophets, and to write and speak from the Mouth of the Lord, it was an easy Matter to prevail with them to open their Purses: But when they came to a settled Confederacy, to have Monthly, Quarterly, and Yearly Meetings, they then sent out their Epistles for a general Collection for the Service of Truth, pretending for the Poor to redeem Captives, &c. With this they both paid their Teachers, and printed Books, and so rob'd the Poor's Box. For this see *Jessy Bullock's* Book, who liv'd and dy'd a Quaker, viz. *Anti-Christ's Transformation, &c.*

4 And Friends, (said *Bullock*) this I have further to bear my Testimony against, that is, your imposing such Books upon Friends, as you think good to put in Print: When these Books came first into the Country amongst us, then every Member was left free, either to buy them, or to let them alone; and if Friends did not buy them, nor could be sold to others, then they were to be returned again; and then the Thing was well, but now 'tis not so: For now the Friends must take them off; and that which is as bad, or worse, is this, the Money which was gathered for

* for the Relief of the Poor, out of that Money
 * the Books must be paid for, and so the Old
 * *English* Proverb is fulfilled, the Poor must
 * pay for all. Friends, this is a thing, I do be-
 * lieve, was scarcely ever heard of; that some
 * should print Packets of Books, and enjoin
 * others to buy them; Friends, in these
 * things you do not only put a Yoke of Bondage
 * upon your Brethren, but you also rob God of
 * his Honour, &c.

Whence note, that this *Jeffery Bullock*, tho
 he lived and died a Quaker, and a Preacher
 amongst them near 20 Years, yet he had a
 Spark of Honesty, and therefore could not but
 testify against their Hypocrisie.

In that and other Things, against which
 Book of *Jeffery Bullock's*, *Geo. Whitehead* wrote an
 Answer in his Book, *Judgment fixed*, &c. But
 this Passage of *Bullock's*, about Robbing the
 Poor's Box, was such a Truth, that *Whitehead*
 had not the Face to deny, which is Marvel-
 lous, since 'tis a Figure of all their Proceedings
 to pretend one thing and mean another, to
 pretend to gather Money for the Poor, and
 then to take the Collection-Money and pay for
 Printing Books withal, thereby robbing the
 Poor's Box.

Reader bear with the length of this Intro-
 duction, which is to pave my Way, and to clear
 my Passage into this and the following Part
 of this Abridgment, for as I have cleared up
 my six Propositions mentioned in the begin-
 ning; so have I been something longer upon
 their Contempt of the Scriptures, and their
 preferring

preferring their Blasphemous Books before them, than I intended: Yet there is one thing more which I beg leave to offer, namely, to shew that the Quakers stand in a double Capacity, yea, and sometimes in one and the same Book, viz. when they dissemble and lye, they'll pretend they write as Men, upon a Supposition, when in some other Parts thereof, they write from the Spirit, and cannot lie; and which I take to be their Reason for their Petition to the Honourable House of Commons, February 9. 1711, which I Printed in my Book, *Quakerism farther exposed*, &c. for a simple Affirmation; begging, that the Words, In the Presence of Almighty God, the Witness of the Truth of what I say, might be left out in their solemn Affirmation; the Passage I beg leave to recite is this.

I had a Conference with Geo. Whitehead, August the 24th, 1691. at the House of Joshua Bangs, in Mildenhall, in Suffolk, he chusing six Quakers on his Side, and I chose six Christians on my Side, whose Names are,

Christians.

Mr. Robert Russell.
Mr. Thomas Bradbury.
Mr. Samuel Knowles.
Mr. John Walter.
John Papworth.
Philip Crannisse.

Quakers.

Simon Birgis.
James Birgis.
Joshua Bangs.
Ambrose Friend.
Edward Deekes.
Benjamin Antrobus.

Where also were near thirty Spectators, which Conference I Printed in my Book;

New Rome unmask'd, and her Foundation shaken, &c. Printed 1692. p. 33. which is above twenty Years since, and not a Word of this Conference ever by them deny'd.

The Matter is this, I having charged Geo. Whitehead with Printing several down-right Lyes in his Book *Judgment fixed, &c.* And had there several Witnesses to prove the same, notwithstanding he pretended in the said Book, that God laid a Necessity upon him, and mov'd him to write the same, which I told him was not possible, for God cannot lye, neither can he move any Man to lye: His Answer at the said Conference was, as in p. 35. *ibid.* viz. I do still say, (said Whitehead) *as to the Body of the Controversie, God did lay a Necessity upon me to write that Book; but as to particular matters of Fact, I write as a Man, according to my Discretion.*

Upon which I proved, that as the Quakers, like Pope Leo, stand in a two-fold Capacity, one fallible and subject to err, the other infallible and cannot err; for said Dr. Cole, I hold herein rather with Gerson, that the Council is above the Pope. The Pope in one respect, as he is a Man in his own single Person may err, but in another respect, as he is head Pastor, and chief Bishop, and placed in St. Peter's Chair, he cannot err. Whence Bishop Jewel notes saying; And thus, as the Heathens in Old Time imagined their Centaurs to be half a Man and half a Horse, the one behind and the other before, or their Janus to have two Faces, the one behind and the other before: So you have imagined two Popes in one Body, the one going backwards and the other forward, the one bearing Light,

An Introductory Preface.

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the other Darkneſs; the one deceived, the other not deceived; the one ſpeaking Truth, the other Falſhood. (Whitehead's Caſe) — Give us leave therefore Mr. Harding, to ſay now, as the whole Univerſity of Paris once ſaid, not long ſince, unto Pope Leo, viz. we appeal from our Lord the Pope, that hath ſo ſhamefully erred, unto the Pope that cannot err. The Defence of the Apology, &c. p. 493, 581, 635. I cannot now enlarge, but refer to my Book *New Rome unmask'd*, &c. for much more of this, and the like Quaker Romiſh Stuff.

Oh! what a vaſt Difference the poor Quakers make between their Leaders ſpeaking from the Mouth of the Lord, from the Son of God in them, and when they ſpeak as Men, at their Diſcretion: The firſt containing their ancient Teſtimony and Principles of Faith, which are always the ſame, and unchangeable as they confeſs, which they will not deny, nor cannot retract, but the other being written in their Defence, they can lye, diſſemble; and prevaricate, *cum Privilegio*. And therefore I ſhall now proceed to XX of their Articles of Faith, taken out of their Books wrote from the Mouth of the Lord, and aſk XX Questions modeſtly thereupon:

I do not fear, that what I have expreſs or published, will not abide the Teſt; were they brought to an Examination, and try'd by Ocular Demonſtration.

FRANCIS BUGG.

January 17. 1714.

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POST.

Christian Reader,

I conceive that what I have said in the Manuscript above, touching their Contempt of Scripture, and the high Value they put upon their own Books, under this Distinction, *Theirs* (*i. e.* their Books,) and *Ours*, *i. e.* our Scriptures, in Twelve Particulars, are sufficient to demonstrate, that the very Tendency of their Books are to subvert and overturn the Christian Faith: If not, I might enlarge on that Head, their Care, Zeal, and indefatigable Industry they have used in their Yearly Epistles of 1682, 1685, 1692, 1693. and others (for I have 17 of them by me) to spread and disperse their Books for the Service of Truth, as they term it, commanding their Disciples to read them in their Meetings, whilst they never read, nor recommended to be read, one Chapter of the Bible in their Meetings: And which is still worse, put all the slight and contemptible Names upon the Scripture, that Men and Devils can invent, whilst they charge their Disciples not to suffer such slight and contemptible Names to be put on their Epistles, which they affirm are given forth from the Spirit and Power of God, as Canons or Edicts, &c.

Wherefore observe that those Books of theirs either superscrib'd, inscrib'd, or subscrib'd, *from the Mouth of the Lord, from the Son of God, from the Spirit and Power of God in them*. These Books contain their primitive, ancient, and genuine Principles; and as a certain Sign thereof, they cannot, they will not, retract

them. But those Books of theirs, which they present to the Parliament, superscrib'd, or subscrib'd only with their bare Names, or two Letters of their Names, or sometimes neither Names nor Letters of their Names, which they write as Men: Those Books are to be look'd upon as meer Shams, to gain some Favour, or to hide their Principles from common Sight.

But believing the Quakers will be so.ely angry with me for exposing their Principles in their Native Complection, in the XX Articles following, I shall give in my Defence, *W. Penn's* Answer to his Opponents, whom he and others had expos'd; and they complaining thereof, he thus replies in his Book, *Judas and the Jews*, &c. p. 49. viz. *But is not this* (says his Opponents) *to render us Obnoxious to the Government*: No, says Penn, *I abhor that Practice*; but *base and self-ended Men* (continues Penn) *are to be humbled, and not to think themselves fit to cry down other People's Religion, that have treacherously and falsely so much reproached all Religion: Let them leave off Scribbling and Snarling with their Writings, and repent.* And now I proceed to XX of their Articles of Faith, from their Books of Divine Inspiration, as they import, and VIII or X of their Humane Writings, which as they are meer Shams; so I compare them to empty Barrels.

F. B.

THE
PICTURE
OF
QUAKERISM
Drawn to the LIFE.

TO find out the Quaker's true and genuine Principles, I have found it as hard a Matter, as it is, or has been, for the Learned to find out the *Latitude* and *Longitude*: But by the Blessing of God upon my Labours, and Experience for more than Forty Years, I have attained it; notwithstanding G. Fox, their great Apostle, and High Priest of their Profession, has laid it down as an infallible Rule, Introd. p. 14. *That neither Papist, Protestant, nor Apostate, nor all the Sons of Adam, no, nor the Devil himself can find out, or know, either Head or Foot of their Principles.* Wherefore I study'd hard, as in p. 15, 16. and at last have found both Head and Foot thereof: And therefore I shall now proceed

The Picture of Quakerism, &c. 31

proceed to set forth some few of their Principles, that so others may know them, as well as, and that from their great and inspired Prophets, who spake, as they blasphemously pretended, *from the Mouth of the Lord, from the Son of God in them, or from the Movings of the Eternal Spirit, and Power of God within them*, and at this time more particularly touching Kingly Government, Parliaments, Lords and Commons, Liberty of Conscience, &c. leaving other Matters now in my View to afterwards; for I am resolv'd (God permitting) to strip this Painted Harlot, according to that of the Prophet Nahum. iii. 4, 5, 6. *Behold I am against thee, O Lord of Hosts, (thou Mistress of Witchcrafts) and I will discover thy Skirts upon thy Face, and I will shew the Nations thy Shame. And I will cast abominable Filth upon thee, and make thee Vile; and I will set thee as a Gazing-stock.* I shall now begin with their Principles about Kingly Government, and so on, as Articles of their Faith.

I. Article of their Faith.

Is from a Book George Fox wrote from the Mouth of the Lord, intituled *Several Papers set forth, &c.* written 1659. and printed 1660 which to avoid Dashes, which Geo. Whitehead does not like; I shall thus contract.

1. 'The Lord (said Fox) is King of the whole Earth, and all Things are to be done in the Son's Name.

2. 'Christians

2. ' Christians are not to do Things in the
' Name of an Earthly King.
3. ' The setting up Kings, &c. giving them
' the Name of Excellency and Majesty among
' Christians, hath been since the Days of the
' Apostles in the Apostacy.
4. ' All Kings and Emperors have sprung
' up in the Night, since the Days of the
' Apostles, among the Anti-Christ.
5. ' Are not you Christians and Elders as
' Blind as the *Jews* were? Where did the
' Christians in the Days of the Apostles, cry
' up any Earthly Kings to Rule over them?
6. ' And is not this like the *Jews*? Do they
' not in this Crucifie Jesus?
7. ' And do not the Priests and Presbyterians
' cry up an Earthly King, and will have
' *Cæsar*?
8. ' Are not all these Christians, that do
' so much of an Earthly King, Traytors against
' Christ? Do you read that there were any
' Kings, since the Days of the Apostles, but
' among the false Christians, the false Church,
' the Mother of Harlots?
9. ' That is the false Church that doth not
' live upon the Heads of Kings.
10. ' They would act by Kings and Councils
' that make such Work for an Earthly King.
11. ' They that be true Christians, never
' go about to set up an Earthly King.
12. ' We know that these Kings are the
' Spiritual *Egyptians*, got up since the Days of
' the Apostles; you never read of any King
' among the Christians, but among the Apo-

stated

'States; for Christ is the only King. — And
'is not this the same Nature the Jews were in;
'and do you not in this crucifie Jesus?

Query I. Whether these People, who as
inspired Prophets, thus oppose Monarchy;
and tell us now in Print, that their Princi-
ples of Faith are the very same now they
were then, and that in every Respect. See
Sign IV. p. 11. I say, whether ought they to
have fresh Favours confer'd upon them, at
least until they have under their Hands
condemn'd these Seditious and Antimonarchical
Principles, Yea or Nay?

II. Article of their Faith.

Shall be from their Prophet Burrough's Book,
thus entitled, *A Trumpet of the Lord sounded out
of Sion, sounding forth the Controversy of the Lord
of Hosts, by Order and Authority given unto me,
by the Spirit of the living God, King of Kings, and
Lord of Lords, the 31st Day of the 10th Month,
1655. about the 4th Hour in the Morning, the Word
of the Lord came unto me, saying, Write my Contro-
versie with all the Inhabitants of the Earth; Given
under my Hand, and sealed by the Spirit of the Eter-
nal God, who lives for ever, through his Servant,*

Edw. Burrough.

To the Delinquents and Cavaliers.

'Thus saith the Lord, my Controversy is
against you, even my Hand in Judgment is
upon you already; and you are become cur-

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'sed

' fed in all your Hatchings and Endeavours
 ' and from time to time, my Hand hath been
 ' against you in Battel; and you have been
 ' and still are given up to be a Prey to your
 ' Enemies: For the Purpose and Intents of
 ' your Hearts hath been always known to be
 ' against the Truth, and against my People
 ' and have attempted to take my Throne
 ' (Conscience); therefore I arose in my Fury
 ' against you, and will have War with all your
 ' Followers herein for ever.—And though
 ' my Hand hath been evidently against you
 ' yet to this Day you remain in Rebellion
 ' hatching Murder and Cruelty in your wicked
 ' ed Hearts: And though your King hath been
 ' cut off in Wrath, and your cruel desperate
 ' Inventions have been broken, and you cut
 ' short of your Desire, yet you repent not, nor
 ' will not see how you are given up to be a
 ' Curse, and a Desolation, and a Prey, in
 ' Houses and Lands, and Person, to them
 ' whom I raised up against you, and given
 ' Power over you, yet you are hardened, and
 ' your Cruelty and Persecution against my
 ' Servants cannot be measured; where you
 ' have Power, you smite with the fist of
 ' Wickedness, and count it your Glory to de-
 ' spise my Name: In the Valley of vain Hopes
 ' do you feed, and on the Mountains of foolish
 ' Expectations, conceiving in your cruel Womb
 ' of Tyranny, the Over-throw of the Nations
 ' but in the bringing forth thereof, your selves
 ' are overthrown, and it is not for well doing
 ' that you suffer; for my Hand is against you

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and my Judgments are upon you, and except you repent, shall continue upon Earth with you, and follow you, and pursue you to the Lake of Destruction, where there is no Repentance, but you and your Kings, and Lordly Power, (by which you have thought to exercise Lordship over my Inheritance) shall be enslaved by the Devil, in the Pit of Darkness, in everlasting Bondage, where he (the Devil) shall reign your King and Lord for evermore.

Query II. Whether these Rebels, who own and vindicate this Impostor *Burrough* for a true Prophet, a Son of Thunder, &c. yea, and his Doctrine; who in the Name of the Lord justifies *Oliver's* Rebellion and Usurpation, and condemns the Royal Party, ought to have fresh Favours conferr'd upon them, Yea, or Nay? at least without manifest Repentance, by continuing this Doctrine under their Hands.

III. Article of their Faith.

Is in their Book, wrote from the Spirit, by *George Roffe*, entituled, *The Righteousness of God*, &c. p. 11, viz.

'To thee, *Oliver Cromwell*, Thus saith the Lord; I had chosen thee, among the Thousands of the Nations, to execute my Wrath upon my Enemies, and gave them to thy Sword, with which I fought for the Zeal of my own Name, and gave the Enemies of my own Seed to be a Curse, and a Reproach for ever, and made thee an Instrument against them—

‘ And many have I cut down by my Sword in
 ‘ thy Hand, that my Wrath might be executed
 ‘ upon them to the uttermost.

Query III. Whether these People who wrote,
 owned, and defended, and that in the Name
 of God, these bloody, treasonable, rebellious
 and seditious Practices, ought to have singular
 Favours conferr’d upon them, Yea, or Nay?

IV. Article of their Faith.

Is from a Book wrote from the Mouth of
 the Lord, by their Prophet *Barron*, but left
 out of his Works in Folio, but I have the
 Book by me, and is thus entituled, *To the Par-*
liament of the Common Wealth of England, who
are in Place of Authority to do Justice, &c. London,
 the 6th of the 8th Month, 1659. Of which
 take an Abstract, viz.

‘ Forasmuch as this Nation, the Land of
 ‘ our native Inheritance, hath long been held
 ‘ under Bondage and Captivity, and the free-
 ‘ born People have born the heavy Yoke of
 ‘ Tyranny and Oppression, both in respect
 ‘ of the Foundation of Government, and also
 ‘ in respect of the Practice thereof, p. 2. And
 ‘ while thus it hath been in our Nation, that
 ‘ our Kings have attained to the Throne of
 ‘ Government hereditarily, and by Succession
 ‘ of Birth; and our Parliaments and Rulers
 ‘ have attained to the Place of Judgment over
 ‘ us, by a traditional Choice, according to
 ‘ Custom in our Forefathers Days, who knew
 ‘ no better, being in the Days of Apostacy

being subjected under such a Government, falling, as aforesaid, from Parents to Children, after the manner of the Heathen Nations — And our Nation hath been under the Bonds of Slavery in this respect, even because Men have governed that ought not, even while the Great and Rich Men hath been set to rule over the Poor, and while Men for Honour in Birth and Breeding have claimed to be Princes over us successively, according to Custom; p. 3. And thus the Government of our Nation hath been out of Course, whilst they have subjected themselves thro' Ignorance, to be ruled by such Men, as had no Right from God to that Place of Rule and Government.

But now, inasmuch as the Lord hath begun to appear for the Freedom of the Nations, and hath shewed us the Captivity and Bondage, which our Forefathers have lived under, and we ourselves been subject to, by reason of the Government standing in a single Person successively. Wherefore I am moved in Spirit to lay it before you, in whose Hands the Liberties of this Nation yet remaineth, that you will so prepare and lay the Foundation of Government in this Nation, that the Lord [by the Quaker Prophets] may be the Chooser of our Rulers, p. 6. Wherefore it is upon me from the Lord, to lay before you, whom the Lord hath honoured, in beginning to remove Tyranny and Oppression [meaning Monarchy] p. 8. And if you fulfil this my Advice, you may be happy.

py. Therefore take this my Counsel, even
 as you hope to prosper ; for this I know
 from the Lord, that upon your rejecting
 receiving hereof, dependeth your Standing
 or your Fall, your Renown or perpetual
 Reproach, even your Blessing or your Curse
 and many shall confess that the Lord gave
 good Council unto you, by his Servant,

Edw. Burroughs

Query IV. Now if the Quaker's Principles
 of Faith be the same now, as they were then,
 and that in every respect, as *Whitehead, Penn,*
Wyeth, Phillips, yea, their whole Yearly Meet-
 ing, see Sign IV. p. 11, 12. all unanimously
 affirm they are ; then the Question is, whe-
 ther Men of such Principles ought to be enabled
 to Vote for Members of Parliament, or to
 have singular Favours conferr'd upon them,
 over and above all the Queen's Loyal Subjects,
 Yea, or Nay ? At least until they condemn
 under their Hands these and the like Seditious
 and Anti-monarchical Books, which lie hid
 as Seeds of Rebellion against a fit Opportuni-
 ty ; neither will the Act of Indemnity excuse
 them, since they themselves revive, and re-
 assert all and every of their old, bloody, and
 seditious Principles. See p. 11, 12. foregoing.

V. Article of their Faith.

Is taken from a Book of the same Prophet,
 and subscrib'd by 14 of his Brethren, all Pro-
 phets, entitl'd, *A Declaration from the People*
called Quakers, to the present distracted Nation of
England,

England, &c. London, Printed 1659. and re-
printed with some little Variation, in his Works
Folio, Anno 1672. p. 441. viz.

As for us, we declare unto thee, O Na-
tion, we are not thy Enemies, nor do we
desire Vengeance upon our Enemies, we ra-
ther yet choose to suffer by all. It's true, we
are a People gathered of the Lord into one
Spirit, and tho' a People of little Account,
and low Reputation, yet we are a People
loved of the Lord, and his Dread filleth our
Hearts; and though we are accounted as a
cast-out People, yet we are dreadful to the
Wicked, and must be their Fear: For we
have chosen the Son of God to be our King,
and he hath chosen us to be his People, and
he might command Thousands and Ten
Thousands of his Saints at this Day to fight
in his Cause, he might lead them forth, and
bring them in, and give them Victory over
all their Enemies, and turn his Hand upon
all their Persecutors. But yet his Kingdom
is not of this World, neither is his Warfare
with Carnal Weapons, neither can we yet
believe that he will make use of us in that
way, though it be his only right to rule in
Nations, and our Heirship to possess the ut-
termost Parts of the Earth; but for the pre-
sent we are given up to bear and suffer all
Things for his Name Sake, p. 8, 9. And
this we declare in the Name of the Lord,
that we are not for Names nor Parties, but
we are for Mercy, Justice, and Truth, &c.
And if any Council, if any Parliament, or
Number

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' Number of Men whatsoever, that shall have
 ' the Spirit of the Lord poured upon them, of
 ' him [like the Fifth Monarchy Men:] And
 ' shall be anointed of the Lord for such a
 ' Use, [*i. e.* to take the Field] to govern the
 ' Nation; for under such only shall the Nation
 ' be Happy, p. 12. And as Righteousness do
 ' appear, we shall rejoice therein, and add our
 ' Help thereunto, [no doubt of that:] For
 ' for the establishing of Righteousness, our All
 ' is not dear unto us: [mark that] though it
 ' **therto** we have been silent, not meddling with
 ' this, nor the other Party, but the Time ap-
 ' **peareth not to be yet;** [no, you are not yet
 ' strong enough] for Men are yet too wil-
 ' [to be gull'd by Quakers] in their own Wil-
 ' dom——The Substance of this was given
 ' forth the 20th of the 10th Month, 1659. be-
 ' **ing moved of the Lord** by his Spirit there-
 ' unto, in behalf of us and our Friends, under
 ' our Hands, through

Edw. Burroughs

<i>Gerard Roberts,</i>	<i>John Anderton,</i>
<i>Thomas Hart,</i>	<i>Robert Penbrick,</i>
<i>Gilbert Laity,</i>	<i>Benjamin Furley,</i>
<i>James Strut,</i>	<i>John Bolton,</i>
<i>John Osgood,</i>	<i>John Crock,</i>
<i>William Crouch,</i>	<i>Edward Billing,</i>
<i>Ellis Hooks,</i>	<i>Robert Sykes.</i>

Query V. Since their Principles are still
 the same in every respect they were from their
 Beginning; and since they have laid their
 early Claim to the Sword, though not for the
 present

present, being not powerful enough, since they threaten to be dreadful to the Wicked, which they so account of all but themselves; the Question is, whether such bloody principled Men, whose All is not dear to them, when their Time is ripe, ought to have such singular Favours conferr'd upon them, Yea, or Nay?

VI. Article of their Faith.

Is taken from *Geo. Fox's Book*, entitled, *News coming up out of the North, &c.* Read *Jer. i. 14.*

'Dreadful is the Lord, who is coming to execute Judgment upon all you Judges, and to change all your Laws, ye Kings; All you Rulers must down, and all you underling Officers, who have been as the Arms of this great Tree [Government]. Sing, all ye Saints and rejoice, clap your Hands and be glad, for the Lord Jehovah will reign, and the Government shall be taken from you pretended Rulers, Judges, Justices, Lawyers and Constables, all this Tree [*i. e.* Government] must be cut down with the same Power that cut down the King [K. C. I.] whose Family was a Nursery for Papists and Bishops. Written from the Mouth of the Lord by

Geo. Fox.

Query VI. Whether such bloody principled Men ought to have singular Favours conferr'd upon them, Yea, or Nay?

VII. Article of their Faith.

This Article is taken from their Prophet *Burrough's Works*, in Folio, p. 244, viz.

'The Lord is risen to overturn Kings
' Princes, Governments and Laws —
' Yea, he will change Times, Laws and Go-
' vernments: There shall be no Kings ruling
' but Jesus, nor no Government of Force, but
' the Government of the Lamb, nor no Law of
' Effect, but the Law of God: All that which
' is otherwise shall be ground to Powder. Com-
pare this with the IVth and Vth Article of the
same Prophet.

Query VII. Whether the Quakers, who
own, defend, and vindicate the Doctrine of
this Impostor *Burrough*, ought to have singular
Favours conferr'd upon them, Yea, or Nay?

VIII. Article of their Faith.

This Article is taken from a Book written
from the Mouth of the Lord by *Geo. Fox* and
James Nayler, entitled *A Word from the Lord*, &c.
Printed 1654, viz.

'To all the World's Professors and People
' &c. *The Word of the Lord* God to you, you
' Zeal is without the Knowledge of God, you
' depend upon the Scriptures, your Minds are
' turned from the Light within; *The Word*
' *the Lord* God to you called Episcopalians and
' Presbyterians, you are wholly in Darknes
' and to your dark Minds would have the
' Common

Common-Prayer; and such would have a King to reign, in which Nature lodgeth the Murderer, &c.

Query VIII. Whether these Men (whose present Principles are, that those who would have the Common-Prayer, and a King to reign over them, are in the murdering Nature) deserve to have singular Favours conferr'd upon them, Yea, or Nay?

IX. Article of their Faith.

This Article agrees with the VIth, and is taken from their Book, entitled, *The West answering to the North*, &c. printed 1656. wrote by Geo. Fox and others, from the Spirit. *Viz.*

'To what purpose have been these Hangings by the Neck — and other exemplary Punishments executed on Judges, Justices, and Ministers of State, for arbitrary Actions? — Why was *Strafford's* Head cut off, and *Canterbury's*, and *Charles Stewart's*, as *Craptors*, for endeavouring to subvert the Fundamental Laws of the Land, pag. 78. *Charles Stewart* and his Lords committed Men, as *Canterbury* afore said, and early he heard of it in Parliament, and for his other Arbitrary Actions, and what followed thereupon — and befell him in particular, needs not to be mentioned, being recorded every where in the Blood and Misery of the late Wars, and the Destruction of him and his Family; the dreadful and sad Examples of his Righ-

teous Judgments, who renders to every Man according to his Deeds, p. 79.

Doth not here appear from the Grave, the Spirit that was in *Christopher Love* and his Fellow Traytors; who being within the Jurisdiction of the Commonwealth, took upon them to commissionate divers Men to treat with **Charles Stewart**, the proclaimed Traytor? Of the Government, p. 89. Call to mind the former Days, and let the things that are past come into your Remembrance, what this Generation would have done, their Synod and Accomplices to Conscience, and to whom this Generation joined, *Anno 1648*, 1650, and so forward, &c. p. 94. And forget not the wonderful Deliverances from them; all which the Right-hand of the Lord effected, &c. p. 95. Multitudes of People flock'd out of the City to *Westminster*, to complain of their Sufferings — which **Charles Stewart** call'd Tumults — And by the Guard one of them was slain; at the Place of the shedding of whose Blood, was **Charles Stewart's Head struck off**, and his Blood poured forth on the Ground, A remarkable Record of the Righteous Judgment of God, p. 96, 97. And this (*Judge Nicholas*) standing in his own Will — is less to be endured — than any of the Judges and Chief Justices that have gone before him, whom Justice had cut off for Arbitrariness, or in *Strafford*, *Canterbury*, **Charles Stewart** or any of these latter Generations, &c. With much more of this Nature: So that this Book

might

might well be entitled, *The West answering to the North*, mentioned in Article the 6th, viz. *News coming up out of the North*, both condemning the Innocent, and rejoycing and triumphing over the Murder of one of the best Kings that ever sat on the *English Throne*, or that wore the Imperial Crown of *England*.

Query IX. We have heard how they say that all Kings and Emperors sprung up in the Night among the Anti-Christ's ; that they are Apostates, Spiritual *Egyptians* ; that such as see them up are Traytors, and Crucifiers of Jesus, and how they abet and justifie the Murder of K. *Charles I* : Therefore the Question is, Whether they ought to have fresh and singular Favours conferr'd upon them, until they under their Hands condemn these their seditious Books, which lie scattered as Seeds of Rebellion, Yea, or Nay ?

X. Article of their Faith.

In *Edw. Burrough's Book*, *A Message proclaimed by Divine Authority*, &c. he affirms, that he had an infallible Spirit to try all Things ; that he spake from the Mouth of the Lord : That the Quakers are all of one Mind ; therefore I shall take this Article of their Faith from their Book entitled, *Good Counsel and Advice rejected*, &c. which being compared with Articles the 3d, 4th, 5th, We shall not only shew how they are utterly against Monarchy, but also how zealous they were for *Oliver* and *Richard* his Son, and being wrote on both sides from the

the Mouth of the Lord, and their Principles being now the same they were then, and that in every respect, as I have shewed Sign IV. p. 12.

11. we shall the better observe their Merits whether they deserve fresh Favours or no?

Good Council, &c. 'Thy Horn was exalted
' above thine Enemies, and the Lord gave
' thee the Necks of Princes to tread upon, and
' their Dominions to inherit, and set thee a
' Ruler in much Dominion, and hadst Favour
' in his sight, and in the sight of many People,
' who wished well unto thee; many Victories
' honourable and remarkable were given unto
' thee, over them who had exalted themselves
' against God, who ruled in Tyranny over his
' People, and thou an Instrument in his Hand,
' was ordained by him, to lead forth a People,
' whom he blessed with thee against a cruel
' People, who exercised Tyranny over the Lord's
' Heritage, till they were cast out, and is a Re-
' proach to the Lord and his People unto this
' Day, p. 4. Many Enemies thou hast, which
' watches over thee for Evil, even of those
' known by the Name of Malignants: I know
' the Lord hath cursed them, and their En-
' deavours to this Day; and thou hast had Do-
' minion and Power given thee of God to bruise
' them, and to break them to pieces; and what
' thou hast done unto their King, should not
' be reckoned against thee by the Lord; and
' if thou could'st own the Lord's People,
' [meaning the Quakers] they would own thee
' in the Face of all thine Enemies, p. 17. What
' hath the abundance of this World's Glory

' stoin

hold away your Hearts from all Sense and Feeling of the Sufferings of your Brethren, who have in all Times as faithfully as your selves served their Nation with their Lives and Estates, to the purchasing of this Freedom out of the Hands of Tyrants, p. 23. And Friend, thou should'st have invited all Christians upon Earth, that are against Popery, to come and join with thee against Popery; for thou hast had Authority, stand to it, lose it not, nor let any other take thy Crown, and do not stand cumbering thy self about dirty Priests, but wait that the Seed of God in thee may come, until the Top-stone be laid; and invite all them that profess against the Pope in all Nations to join with thee against him, and do not lose thy Dominion and Authority, and let thy Soldiers go forth with a free and a willing Heart, that thou mayst rock Nations as a Cradle: This is a Charge to thee in the Presence of the Lord God, p. 37. And, Friend *Richard*, if thou wilt walk with the Lord, and preserve his People [meaning the *Quakers*] that fear him, then shalt thou prosper, and thy Name shall be greater than was thy Father's, and this distressed People [i.e. *Quakers*] will be unto thee a Strength, and stand by thee in the Day of Trouble, and defend thee and thy just Government, and their Hearts shall cleave to thee, and thou shalt prosper for their Sakes, and none of thy Enemies shall have Power over thee, to destroy thee, p. 44. And Friend, take heed of putting honest, 'godly

' godly Men [*i. e.* Quakers] out of the Army
 ' or putting them out of Place, being Justice
 ' of the Peace; in so doing thou wilt lam-
 ' thy self, and weaken thy Authority, p. 51.
 ' And as for thy Father, great Things and ho-
 ' nourable did the Lord do for him, giving
 ' him Victory, Power, and Renown, through
 ' Nations; and we know the Lord shewed
 ' Favour to him, and gave him Strength, Wi-
 ' dom, and Valour, and a right Spirit, and
 ' he was called of God into that great Work
 ' to subdue the grievous Tyrannies, p. 52. And
 ' as concerning the Armies abroad, let faith-
 ' ful and just Men be put in Trust, for the
 ' Army is of great Concern to thee, and the
 ' War with *Spain*, be faithful to God in it, and
 ' let trusty Men have Authority; the Lord may
 ' accomplish something by it to his Honour
 ' and to Thine, and to say no more about it
 ' there is something in it known to the Lord
 [a Gypsie Prophecy] p. 55.

Dear Friend,

' Be still, and in the Council of God stand
 ' and he will give thee Wisdom, that thou may
 ' frustrate Men's Ends, and calm Men's Spi-
 ' rits, and crumble Men under thee: Arise, and
 ' stand up in the Power of the Lord God—
 ' And fear not the Face of Man, but fear and
 ' dread the Lord God, then his Presence, Wi-
 ' dom, and Council thou shalt have, so throw
 ' down the Rubbish, and quell all the bad
 ' Spirits under thy Dominion—Therefore
 ' live in the Power of the Lord God, and feel
 ' his

his Hand that is stretched out over the Nations ; for a mighty Work hath the Lord to do in other Nations, and their Quakings and Shakings are but entering : **So this is the Word of the Lord God to thee, as a Charge to thee from the Lord God, &c.** p. 27, 28.

Geo. For.

Oh! Oliver,

'Had'st thou been Faithful, and thundered down Deceit, the *Hollander* had been thy Subject, and *Tributers*, and *Germany* had given up to do thy Will, and the *Spaniard* had quivered like a dry Leaf, the King of *France* should have bowed under thee his Neck ; the Pope should have withered as in Winter ; the *Turk* in all his Fatness should have smoaked ; thou should'st not have stood trifling about small Things, but minded the Work of the Lord, as he began with thee at first : Sober Men (meaning Quakers) and true Hearts took part with thee : Oh! take heed, and do not slight such, lest thou weaken thyself, and not disown such as the Lord hath owned : Thy Dread is not yet all gone, nor thy Amazement ; arise and come forth for hadst thou been faithful, thou should'st have crumbled Nations to Dust, for that had been thy Place ; now is thy Day of Tryal, p. 26.

Geo. For.

'Therefore Friend, live in God's Wisdom, if thou wilt reign in his Power, then none shall touch thee, but all them that fear God will be on thy Side, and take thy Part, and

' be One with thee in all thy Sufferings, year
' till *Death*, p. 47. [Then must *Fox* and all
his Brethren have fought his Cause; for they
say they fear God.]

Thus have I taken from their Book, *Good
Council rejected*, several Passages, shewing one
of the first Impression, their Love and Encou-
ragement to O^r and R's Person and Cause
subscribed in some Places by *Edw. Burrell*,
and in other Places by *Geo. Fox*, but both
Prophets inspired. *This is* (say they) *the Word
of the Lord*, p. 47. *Geo. Fox*.

I know not that I shall handle this Point of
the Quakers Hypocrisie any more; therefore
beg leave to cite one Passage more of *G. Fox's*
To the Council of Officers, &c. after *Oliver* and
Richard were off the Stage, though I could write
a Folio of their Incouragements to *Oliver* and
Richard, to Blood and Slaughter; but what I
have, and herein shall say, may be sufficient
to remain as a Monument of their Hypocrisie
in pretending they cannot fight, yet have,
and I am of Opinion, will fight again, as Ar-
ticle the Vth plainly intimates.

To the Council of Officers, &c. ' Had you been
' faithful to the Power of the Lord God, which
' first carry'd you on, you had gone into the
' midst of *Spain*, to require the Blood of the
' Innocent, that had been shed there, and have
' commanded them to have offered up their
' Inquisition to you, and gone over them as
' Wind, and knock'd at *Rome's Gate* before
' now, and trampled Deceit and Tyrants un-
' der, and demanded the Pope himself, and have
' commanded

commanded him to have offered up all his Torture-houses, and his Wracks, and Inquisitions, which you would have found as black as Hell, and broke up the Bars and Gates where all the just Blood hath been shed; and this you should have required. And you should have set up your Standard at *Rome*, and then you should have sent for the *Turk's* Idol, *Mahomet*, and pluck'd up Idolatry, and cry'd up *Christ* the only King, and then People would have said, you had gone on in the Cause of God, and his Truth—— And so if you had gone to have made Inquisition for Blood, and to demand all the Inquisitions in *Christendom*, where Innocent Blood hath been shed, then all People in *Christendom* that fear God, would have said, These are the Men that are gone out for God's Cause. But many valiant Captains, Soldiers and Officers, of whom it hath been said among you, that you had rather have had one of them than 7 Men, and could have turned one of them to 7 Men, who have been put out of the Army, because of their Faithfulness to the Lord, it may be for saying *Thou* to a single Person, or for wearing their *Hats*, &c. Oh! How are Men fallen from that which they were in at first, when *Thousands of us* went in the Front of you, and were with you in the greatest Heat, &c! —— Oh! What a Sincerity was once in the Nation! What a dirty, nasty thing it would have been to have heard talk of a House of Lords among them! Oh! How is Sincerity choak'd by the fat-

'ness of the Earth, whereby they have for-
 'gotten the Lord that once carry'd them on;
 'And if ever you Soldiers and Officers com-
 'again into the Power of God, which has
 'been lost, never set up your Standard till you
 'come to *Rome*, and it be a top of *Rome*, and
 'there let your Standard stand, and look at
 'the Power of God, and never heed Gold nor
 'Silver, for the Power of the Lord will give
 'you enough.

Query X. Whether these Men, who then
 strenuously abetted the Cause of that Usurper
Oliver Cromwell, against the Royal Party, ought
 to have singular Favours conferr'd upon them?
 Yea, or Nay?

But notwithstanding all their Flattery and
 Dissimulation of their dear Friend, their noble
Oliver, yet they could not prevail with him
 for his Encouragement; no, he knew them
 too well to trust them, as appears by a Letter
 he sent to his Parliament, as recited by the
 Quakers themselves in their *Narrative*, &c.
p. 55. viz.

Oliver Protector,

'Right Trusty, and Right Well-beloved, We
 'greet you well; Having taken Notice
 'of a Judgment lately given against one *Jam-*
 '*Nayler*, although we detest, and abhor the
 'giving, or occasioning the least Counte-
 'enance to Persons of such Opinions, or Pr-
 'actices, or who are under the Guilt of such
 'Crimes, as are commonly imputed to the
 'said Person; yet we being interested in the

present Government, on behalf of the People of these Nations, and not knowing how far such a Proceeding (wholly without us) may extend in the Consequences of it: We desire that the House will let us know the Grounds and Reasons whereupon they have proceeded.

Given at Whitehall the
25th Day of December,
1656.

*To our Right Trusty, and
Right well-beloved Sir
Thomas Widdering-
ton, Speaker.*

Which with the whole Proceedings, I have recorded in my Folio, Part III. Sect. 12.

XI. Article of their Faith.

Is taken from a Book of their Prophet *Burroughs*; that Impostor, Printed in Quarto, Anno 1656. entitled, *This is only to go among Friends*; and is absolutely in the very Strain of the Fifth Monarchy-Men, and of the same fighting Principles, which both he, *Fox*, &c. were of, when they, as in the foregoing Article, excited *Oliver Cromwell* to Blood and Slaughter all the World over, and all as Prophets from the Mouth of the Lord: Oh! Horrid Blasphemers, and this is the reason why I call them Articles of their Faith; and as a certain Sign they are such, they cannot, they will not, they dare not, condemn under their Hands any one of these their seditious and blasphemous Books, so given forth, because they do indeed contain their Principles of Faith. But to proceed, viz. ‘O thou

' O thou North of *England*! who art counted
 ' as Desolate and Barren, and reckoned the
 ' least of the Nations; yet out of thee did the
 ' Branch (*Fox*) spring, and the Star (*Fox*)
 ' arise, which gives Light unto all the Regions
 ' round about. In thee (*i. e.* North) the Son
 ' of Righteousness (*Fox*) appeared with wound-
 ' ing, and with healing; and out of thee the
 ' Terrors of the Lord proceeded, which makes
 ' the Earth to tremble, and to be removed:
 ' Out of thee Kings, Princes, and Prophets
 ' did come forth, in the Name and Power of
 ' the most High, which uttered their Voices as
 ' Thunders, and laid their Swords on the Necks
 ' of their Enemies, and never returned empty
 ' from the Slaughter.—Lift up your Voices;
 ' blow the Trumpet; sound an Alarm out of
 ' the Holy Mountain; proclaim the accepta-
 ' ble Year, and the Day of Vengeance of our
 ' God; gird on your Sword upon your Loins,
 ' put on the tryed Armour, and follow him
 ' for ever, who rides on the White Horse, and
 ' is cloathed with the same, and makes War
 ' in Righteousness. Ride on, ride on, my
 ' beloved Brethren, and fellow Soldiers; make
 ' all plain before you; thresh on with the new
 ' threshing Instrument, which hath Teeth;
 ' beat the Mountains to Dust, and let the
 ' Breath of the Lord scatter it; make the
 ' Heathentremble, [for we must be their Dread
 ' as they tell us, Article the Fifth foregoing]
 ' and the Uncircumcised fall by the sword;
 ' the Lord of Hosts is with us, and goeth be-
 ' fore us; spare none, neither Ox nor Ass,

neither

neither Old nor Young, kill, cut off, destroy, bathe your Swords in the Blood of *Amaleck*, [i. e. the Soul-murthering, and Conscience-binding Clergy, saith *Geo. Bishop*, in his Book of *Warnings*, &c. p. 19.] and all the *Egyptians* [i. e. Kings, those Spiritual *Egyptians*, as in the first Article, Numb. 12. foregoing] and *Philistines*, and all the Uncircumcised; and hew *Agag* to pieces, break the Rocks, and cut down the tall Cedars, and strong Oaks; make the Devils subject, cast out the unclean Spirits, raise the Dead, shut up in Prison, bring out of Prison, cast in your Nets, launch into the Deep, divide the Fish, bind the Tares in Bundles, cast them into the Fire, — Put on your Armour, gird on your Sword, and lay hold on the Spear, and march into the Field, and prepare your selves to Battle, for the Nations doth despise our God, and saith in their Hearts, who is the God of the Quakers? [we say their Light within] That we should fear him, and obey his Voice. Arise, Arise, and sound forth the everlasting Word of War and Judgment, in the Ears of all the Nations, sound an Alarm, and make their Ears to tingle; our Enemies are whole Nations, and Multitudes in Number; a Rebellious People, that will not come under our Law, [i. e. their Light within] and which riseth up against us, and will not have our King to Reign, [See the first Article,] but trample his Honour under foot, and despise his Law and his Statutes, and accounteth his Subjects as Slaves and Bondmen; stand upon your Feet,

' Feet, and appear in your Terror, as an Army
 ' my with Banners; and let the Nations know
 ' your Power, and the Stroke of your Hands;
 ' cut down on the Right-Hand, and slay on the
 ' Left; let not your Eye pity, nor your Hand
 ' spare, but wound the Lofly, and tread down
 ' the Honourable of the Earth; and give unto
 ' the great Whore double, and give her no rest
 ' Day nor Night; but as she hath done, so
 ' let it be done unto her, and give her double
 ' into her Bosome: As she hath loved Blood,
 ' so give her Blood to drink, and dash her
 ' Children against the Stones; and let none of
 ' the Heathen Nations, nor their Gods, escape
 ' out of your Hands, nor their Images, nor
 ' Idols; but lay waste fenced Cities, and tread
 ' down the high Walls, for we have Proclaimed
 ' open War; your Captains, [which are many,
 ' so not your Light within, which is but one]
 ' are mighty Men, and your Leaders are well
 ' skilled to handle the Sword, and they [still
 ' Pluralities, so not their light within are riding
 ' on before you — against the Beast [mean-
 ' ing the Parliament] and false Prophet
 ' [meaning the Church] and cursed be every
 ' one that riseth not up to the help of the Lord
 ' against the mighty, for the false Prophet is
 ' great, and they keep the Nation under their
 ' Power; but O thou Beast, [*i. e.* the Govern-
 ' ment,] and thou false Prophet! you shall be
 ' Tormented together; thou Beast upon which
 ' the false Prophet sits, whom thou upholdest
 ' by a Law, and defend by thy unrighteous
 ' Power; — And into the Pit, and Lake,

shall you be turned, to have your resting Place: And thou false Prophet, which have deceived the Nations; the Decree of our God is sealed against thee, thy Smoak shall ascend for ever and ever; and of thy Sin there is no Forgiveness, nor of thy Torment no Remission, over you do we, and shall for ever rejoice and sing, and over your God, and your King; the Dragon, that old Serpent, cursed be he, and his Memorial for ever.

Query XI. Whether these cruel Men, who are for killing and slaying Man and Beast, Ox and Ass, and condemning to the Pit both Church and State, ought to have singular Favours conferr'd upon them, Yea, or Nay? Especially since they tell us that their Principles are now the very same, and that in every respect, they were in their Beginning, unless they will under their Hands condemn these their seditious and outrageous Books, which are of such inveterate Malice, that they will not spare the poor silly Ass?

XII. Article of their Faith.

Is taken from a Book of their Prophet Geo. Fox jun: printed as I take it in Oliver's Time, but re-printed in his Works 1665. and beareth this Title, *The Words of the everlasting and true Light, who is the eternal and living God, &c.* And I do believe there is not a more blasphemous Book in all the Libraries in Rome, Italy, Spain or France. Take some few of his Words contracted for Brevity-sake, viz.

H

Ye

' Ye fight against me the Light and Life
 ' within ; I'll make you know, that I the
 ' Light within am a consuming Fire. I make
 ' ter not what Names ye are called by, whe-
 ' ther it be King, Protector, Prince, Nobles
 ' Lord, Judge, Justice, Parliament, Lawyer
 ' or gathered Churches, Army or Gentry,
 ' mean Men or Beggars. I the Light make
 ' you all of one Blood ; I formed you all
 ' the Dust ; I breathed into you the Breath
 ' Life ; I'll burn within and without ; I'll
 ' strike with Astonishment ; I'll bring Plagues
 ' within, and Plagues without, until I have
 ' destroyed all you mine Enemies, who will
 ' not own me the Light within. I the Light
 ' will overturn Kingdoms, and Nations, and
 ' Rulers of all sorts, and Armies, and ga-
 ' ther'd Churches, which will not own me
 ' the Light within : I'll tread you like Mi-
 ' and Clay in the Streets ; And I'll make you
 ' know, that I the Light, am the true eternal
 ' God, which created all Things ; and that by
 ' me the Light within all Things are upheld ;
 ' and that there is not another besides me that
 ' can save ; And that whatsoever you suffer
 ' for my Sake, [in Obedience to me the Light
 ' within] I will be your Reward, and I will
 ' be your Dread, and you shall be the Dread
 ' of Nations, and I will reign over you, and
 ' you shall reign over the World ; and even as
 ' I am so shall ye be also, [viz. Eternal Gods].

Query XII. Whether these People, that
 carry about them such a cruel and an unme-
 ciful God, that will burn up and destroy King-
 doms

Nations, Rulers of all sorts, and all
gathered Churches, and bring Plagues within
and without; I say whether these People
ought to be encouraged with singular Favours,
Yea, or Nay?

XIII. Article of their Faith.

Is taken from another of their Prophets,
namely, *Samuel Fisher*, in his Works reprinted,
19, 20, viz.

'I will hold my Peace no longer, saith the
Lord, as concerning this Evil, which they
so prophanelly commit, and do daily against
my Chosen, but will utterly subvert and
overturn them, and bring the Kingdoms and
Dominions, and the Greatness of the King-
doms, under the whole Heaven, into the
Hands of the Holy Ones of the most High,
and give unto my Son and his Saints, to reign
over all the Earth, and take all the Rule,
and Authority, and Power, that shall stand
up against my Son in his Saints, and put it
down among all the rest, as one of his great-
est Enemies under his Feet, saith the Lord.
For though the World take no Delight in
them, yet I take Pleasure in my People, saith
the Lord: And I will beautifie my meek
Ones with Salvation, and I will put my high
Praises into their Mouths, and a two-edged
Sword into their Hands, and they shall exe-
cute Vengeance upon the Heathen, (mean-
ing Christians) and Punishment upon the
People, and shall bind their Kings in Chains,

' and their Nobles in Fetters of Iron, and execute
 ' upon them the Judgment that is written in my
 ' Eternal Decree, and unchangeable Counsell
 ' saith the Lord. This Honour have all my
 ' Saints, this is the Heritage of my Servants,
 ' saith the Lord: And their Righteousness,
 ' and their Reign, their Salvation and
 ' Redemption, and all their Dignity, is of me
 ' only, and of me only, and not of themselves,
 ' shall they acknowledge it to be, saith the
 ' Lord Almighty, who is now doing all this
 ' his holy Will and good Pleasure, and who
 ' he that shall ever disannul it?

*Given under my Hand, as the Lord himself put
 it into my Heart to see, and into my Mouth to speak,
 and unto my Hand, thus at large to write it. The
 25th of the 7th Month, 1656. Samuel Fox.*

Query XIII. Whether these Men, who
 feign themselves Prophets, who thus threaten
 to overturn all the Kingdoms of the Earth, by
 virtue, of their Light within, as Fox in the
 Article, which Fisher in this Article calls, *The
 Son of God in his Saints*, ought to have singular
 Favours conferr'd upon them, Yea or Nay?
 Deserves Consideration.

XIV. Article of their Faith.

Is taken out of two Books, wrote by *Samuel
 Fox*, and *James Parnel* touching the House of
 Lords, and other Lords, Ladies, Knights, Gentle-
 men, &c. That by *Fox*, bears this Title, *To the
 Council of Officers, &c.* p. 7. And the other
A Blast against Pride, &c. An Abstract of each
 take as followeth, viz.

To the Council of Officers, &c. p. 7. ' Oh !
 what a Sincerity there was once in the Na-
 tion, what a dirty, nasty Thing it would
 have been, to have heard talk of a House of
 Lords amongst them : ——— *The Trumpet of*
the Lord sounded, &c. Or a Blast against Pride :
 Wo unto them that are called Lords, Ladies,
 Knights, Gentlemen, and Gentlewomen,
 Master, Sir, Mistress and Madam, being
 exalted above your Fellow Creatures, grind-
 ing the Face of the Poor, whom you make
 Slaves under you, and must Labour and Toil,
 and you must live at Ease, spending your
 Time in Pleasure, Eating, Drinking and
 Sleeping, you must have your Ale, Wine,
 dainty Dishes, fine Attire, Silk and Velvet,
 your Coaches to Ride in, your high and lofty
 Houses, Dives-like, but tho' you be exalted as
 high as the Heavens, and set your Nest
 among the Stars, yet thence will the Lord
 bring you down, and cast you into Hell, and
 the Pit, as he did *Lucifer, Dives, Hamon, Pha-*
raoh and Herod, and the rest of your fore-Fa-
 thers, for whom the Pit is prepared, *to the*
Light in all your Consciences I speak, which is Ho-
nest of God. You are all Heathens, both
 Priests and People, the Lord abhors all your
 Profession — Your Varieties in your dainty
 Dishes, your lofty Houses, and curious Build-
 ings, which are all the Fruits of the Devil, and
 so you are no Christians but Heathens, both
 Priests and People, drove out from God. So
 all your Graces before and after Meat, your
 ' Prayers

' Prayers, Praises, and Singing, &c. the
 ' Lord abhors: Therefore tremble before the
 ' Lord, ye Children of the Devil, read your
 ' Portion, for to Hell you must go, and there
 ' you must lie for ever and ever: The Mouth
 ' of the Lord hath spoken it. This and much
 ' more of the same Nature may be seen in his
 ' Works, entitled, *A Collection of the several Writ-
 ings, given forth from the Spirit of the Lord through
 his Servant, James Parnel.* See p. 28 to p. 31.

Query XIV. Whether these Men that rec-
 kon it a nasty, dirty Thing once to mention a
 House of Lords; and that all Lords, Ladies,
 Knights, Gentlemen, &c. are Heathens, both
 Priests and People, and that sentence them
 to Hell Fire; and as Prophets from the Mouth
 of the Lord, ought to have singular Favours
 conferr'd upon them, Yea, or Nay?

XV. Article of their Faith.

Is taken from their Prophet *Burrough's Works*,
 p. 442, viz:

' We believe that all Governours and Rulers
 ' ought to be accountable to the People, and
 ' to the next succeeding Rulers; for all their
 ' Actions, which may be inquired into upon
 ' Occasion; and that the chieffest of the Rulers
 [whether King or Parliament] ' be subject un-
 ' der the Law, and punishable by it, if they
 ' be Transgressors, as well as the poorest of
 ' the People.

Query XV. Whether these Men, who lodge the supream Power in the People, are fit Objects for singular Favours to be conferr'd upon them, Yea, or Nay?

XVI. Article of their Faith.

Is from their Prophet *Fra. Howgill's Works* in Folio, p. 5, 6, viz.

'Many are so doating on the Name of a Parliament, as though it were Essential, and cries up the Priviledge of Parliament. But if they will not hearken to the Voices of their Masters, the People, but may be call them Rebels and Traytors, if they should be turned out, &c.

Query XVI. Whether such who place the Power in the People, ought to be encouraged by singular Favours, Yea, or Nay?

XVII. Article of their Faith.

Is taken from the Works of *Geo. Fox, jun.* who professed himself (as you will hear anon) a Prophet to the Nation; printed in *Oliver's* Time, and re-printed 1665, which strikes directly against the very Constitution of our Government, and particularly of Parliaments, as *Article* the 4th does against Kingly Government, and *Article* the 14th against the House of Lords: An Abstract of which take as followeth, viz.

'A few plain Words to be considered by those of the Army, that would have a Parliament

'liament chosen by the Voices of the People
 ' &c. wherein is shewed that a Parliament so
 ' chosen, are not like to govern for God or
 ' the Good of his People. Consider these
 ' things (says Fox) which I declare unto you
 ' concerning the choosing of Parliaments by
 ' the Voices of the People, p. 8, 9. You are
 ' not like to see your Desires answered by a
 ' Parliament so chosen, p. 19. The choosing
 ' of Parliament Men, according to the Cu-
 ' stom of *England*, which is called its birth-
 ' right, stands in respect of Persons, and not
 ' in Equality, p. 92, 93. And we see the People
 ' have been in great blindness, in contend-
 ' ing for Parliaments so chosen, p. 149. Again,
 ' It is God's proper Right to give Laws unto
 ' Men: Now in this Particular also, Man
 ' hath set himself in the Seat of God, and so
 ' hath dishonoured the **one** Lawgiver, by set-
 ' ting up many Law-givers, p. 152. Now
 ' mark and consider these Things, seeing that
 ' the Righteous are fewer in Number than the
 ' Unrighteous, and that the Law-makers are
 ' chosen by most Voices; How then are the
 ' Righteous like to be preserved by Laws that
 ' are so made? p. 159. And I must deal plain-
 ' ly with you (said Fox) in the sight of God,
 ' **who hath made me a Prophet to this Na-**
 ' **tion:** With abundance more to this Purpose,
 too much to transcribe, for I study Brevity.

Query XVII. Whether these Men, whose
 Principles, as Prophets, strike so directly at the
 very Constitution of the Government, ought
 to have singular Favours conferr'd upon them.

Yea, or Nay? Especially when compared with *Article XI* and *XVIII*.

XVIII. Article of their Faith.

Is taken out of their Prophet *Edw. Burrough's* Works in Folio, p. 111. which being compared with *Articles II, V, VII, XII, XIII*. will shew what Principles the Quakers are of, and what we must look for, since their Principles are still the same in every respect they were then, even their Slaves and Vassals; but take their own Words, *viz.*

' You, our dear Friends, hath the Lord chosen above all the Families of the Earth, to Place his Name among: Your Mother is a Virgin [*alias* a very Whore] unspotted; your Seed shall become a great Nation; [God forbid] and your despised Government shall Rule over Kingdoms, and to your Laws shall all the Nations of the Earth submit unto: [O prodigious!] Therefore you will be honour and exalt, and will establish your Peace for ever; *Babylon* is given you for a Prey, and the Riches of *Egypt* is given you for a Spoil; All Nations shall call you Blessed, and of your Fulness shall they partake; clap your Hands and sing for Joy; make War in Righteousness, and prepare your selves to do his Will: Let not your Hand be slack, neither be you slothful in our Lord's Design, but wound the Heads of your Enemies, and manage War against Gog and Magog: Ride on and prosper; tread down the fenced Cities, and enlarge your

I

Dominions.

' Dominions. [See *Article V, XIII*] And let
 ' the Children of Strangers, who are of the
 ' Seed of *Esau* [meaning us Christians] be your
 ' **Slaves** and **Bond-men**: Put on Strength,
 ' O Arm of the Lord; O think upon, and re-
 ' member thine own former Bondage, [when
 ' Christ was in Satan's Chains, as *Fox* teaches]
 ' whilst thou, O Seed of *Jacob*, was thy self a
 ' Captive in a strange Land; he is not want-
 ' ing to thee in Power, thou chiefest Son of
 ' his Love, call upon thy God, [*i. e.* the Light
 ' within. See *Article XII.*] and awake him to
 ' Vengeance, [for peradventure he sleepeth]
 ' to smite and slay thine Adversaries, and to
 ' consume their Habitations off the Earth: It
 ' is time for thee to arise and work, for all the
 ' Princes of the Earth condemn thy Laws,
 ' How long, Lord, how long? When wilt
 ' thou appear to lay their Honour in the Dust
 ' of Confusion? Thy Host and chosen Ones
 ' wait for **Commission** [See *Article V.*] from
 ' thee, to do thy Will, that thou, who art our
 ' God and our King, our Judge, and our Law-
 ' giver, whom our Souls have chosen, may
 ' for ever be exalted in thy Majesty, and
 ' Throne of Justice and Judgment, and thy
 ' **Camp** wait to see the Honour of Kings and
 ' Princes **overthrown** by thee.

Query XVIII. Whether these Men, who
 wait for a Commission to overthrow all Kings,
 Princes, Laws and Governments, and to make
 us Slaves and Bond-men, ought to meet with
 Encouragement in a Christian Nation, and
 well-constituted Government, and to have sin-
 gular Favours conferr'd upon them, Yea, or

May? Especially before they condemn these
their seditious Books, since they now tell us
that their Principles of Faith are still the same
in every respect.

XIX. Article of their Faith.

Is taken from Geo. Fox's Doctrine in a Yearly
Meeting, which to the best of my Memory,
I heard my self, when I was a Deputy chosen
to go thither, but also complained of by Wil-
liam Mucloay, then a Quaker, in his Book bear-
ing this Title, *The Spirit of the Hat, &c.* p. 12.
touching Liberty of Conscience; his Words
were these, viz.

I never liked the Words Liberty of Conscience, for
there is no Liberty out of the Truth. What! Liber-
ty to the Episcopalians? No. What! Liberty to the Pres-
byterians? No. What! Liberty to the Independants?
No. What! Liberty to the Anabaptists? No. No
Liberty out of the Truth.

The Quakers do not deny the Words, that
Geo. Fox said so, but in their Book, *The Spirit*
of Alexander the Copper-Smith, &c. W. Penn, &c.
excuseth him, p. 7. *The Truth of the Matter*
in this: (Says Penn) Geo. Fox having occasion to
speak of Liberty of Conscience, said, I never liked the
Word Liberty of Conscience, as commonly used:
He mended not at all with the outward Exercise of
Conscience, as to the performance of Worship, com-
monly called Liberty of Conscience. Here is in-
deed W. Penn's Excuse, but it will not hold
water. For, first, he says that G. Fox never
used the Word Liberty of Conscience, as com-
monly

monly used; but in Defence of him, he would have it believed, that he meddled not with the outward Exercise of Conscience, as commonly called Liberty of Conscience. Now what Difference there is between *commonly used*, and *commonly called*, I cannot tell: But I am sure they would give no Liberty of Conscience, as the Words import, whether *commonly used*, or *commonly called*: And this I shall prove by two other of their Prophets, who professed to speak *from the Movings of the eternal Spirit, yea, from the Mouth of the Lord*. I might also mention their Book, *Judas and the Jews*, &c. where in sundry Places they in like manner excuse their Apostle Fox, and to as little Purpose.

Query XIX. Whether these Men, who, had they Power to their Will, would grant no Liberty of Conscience, either as *commonly used*, or *commonly called*, and at no time otherwise, than as it respects the free Exercise of Conscience, in the performance of religious Worship, ought to have that Favour, or any other fresh Favour conferr'd upon them, Yea, or Nay?

XX. Article of their Faith.

Is taken from a Book wrote by their Prophet Richard Hubberthorn, and bears this Title, *An Answer to a Declaration put forth by the Antiquists, &c.* printed 1659. and re-printed in Hubberthorn's Works, 1663. p. 299. and which justifie Fox's Doctrine in the XIXth Article foregoing, and in which recital I shall be very careful.

careful, (as I have been in all other Particulars) to set first what the *Baptist* holds, and next what the *Quaker* answers thereunto, viz.

Baptist. *We can say this, and prove it to all the World, that it hath been our Profession. and is our real Practice to be obedient to Magistracy. in all things civil, and willing to live peaceably under whatever Government is, or shall be established in this Nation: For we do believe, and declare Magistracy to be an Ordinance of God, and ought to be obeyed in all things lawful.*

Quaker's Answer. 'For you to give up yourselves willingly and peaceably unto whatsoever Government is, or shall be established in this Nation, and to submit to any Power or Magistracy that doth or shall Rule, as the Ordinance of God; Is far below that Spirit, which was once in some of you in that Profession, — If so, then what do you bear Arms, and Fight for if not for a Government according to Truth? — And if now you resolve to live peaceably, and to submit to whatever Government shall be established, then your fighting is at an end; and then if **Charles Stewart, Aereboam, or Pharaoh,** come in and establish Popery, the Calves of **Bebel**, and govern by Tyranny, they that bear rule. must be accounted Magistrates, and Magistracy must be accounted God's Ordinance by you, have you not hereby begged Pardon, by promising willingly to submit, and to live peaceably under them, as God's Ordinance, or else you have proved yourselves all Liars, but some did judge you had been of another Spirit. *Observe,*

Observe, 1st. Is it not from hence self-evident, that the Quakers deny Magistracy as such. 2^d. That they compared King Charles II. with Jezeboam, and Pharaoh, and 3^d. That they withstood his Restoration to his rightful Dominions, to the very last, this Book being Printed, 1659. But to the Matter,

Baptist. *Whereas we are charged with endeavouring an universal Toleration of all Misdemeanours, both in Things religious and civil, under pretence of Liberty of Conscience, but it is notoriously false in both respects. For in matters Civil, we desire there may not be the least Toleration of Misdemeanours in any, nor do we desire in Matters of Religion, that Popery should be tolerated; yet we are not againe tolerating Episcopacy, Presbytery, or any stinted Form, provided they do not compel any others to a Compliance with, and Conformity thereunto.*

Quaker's Answer. 'Why will you not
' tolerate Popery as well as Episcopacy?
' Have not the Professors of Episcopacy murdered and slain, and do labour to Murder and
' Slay, the People of God as well as the Papists?
' And why will you tolerate the Common-
' Prayer among the Episcopal, and not the
' Mass-book among the Papists; seeing, that
' the Mass-book was the Substance out of
' which the Common Prayer-Book was extracted? Here is nothing but partiality, to
' tolerate one Thing, and not another of the
' same kind, and why will you not tolerate
' the Persons of those that Worship a false
' God, nor the Persons of those that speak
' contemptuously, and reproachfully of our
' Lord

Lord Jesus Christ : [as the Quakers do] As for us whom ye Accuse, as Irregular, neither Weapon nor Tongue form'd against us can prosper, and the Time may come, when you may be glad to be upholden with a little of our Strength.

Query, XX. Whether these Men, who compared King *Charles II.* to *Jereboam*, the Church of *England*, to the Calves of *Bethel*, who opposed to the very last, King *Charles II.*'s coming to the Imperial Crown of *England*, and his Rightful Dominions thereof, who would as soon tolerate Popery as Episcopacy, who are utterly against giving Liberty of Conscience, agreeable to *Article XIX.* foregoing : I say, whether this People ought to have singular Favours conferr'd upon them, Yea, or Nay ? At least until they retract and condemn these seditious, Disloyal, and Trayterous Principles.

XXI. Article of their Faith.

Is taken from a Book of their Prophet *Edw. Burroughs*, that Impostor, printed the same Year 1699, and re-printed in his Works in Folio, 1722. p. 618. And usher'd into the World, in justification of their Principles against Liberty of Conscience, by four of their Inspir'd Prophets, namely, *Geo. Fox*, *Geo. Whitehead*, *Josiah*, and *Francis Howgil*, by their recommendatory Epistles, making his Judgment theirs by Adoption, and joint Testimony, by attacking his Declaration of the *Anabaptists*, and therefore

fore I shall, as in the former, place Baptist's and Quaker's Answer. viz.

Baptist. Ibid. *And as for the publick Ministry of the Nation, who differ from us in the Matter of baptizing Infants, and some things in Church Government, we are so far from endeavouring to destroy them, as has been suggested, that we judge they ought to have the Liberty of their Conscience therein, and that it is our Duty to stand by them and to preserve them, as much as in us lies, from all Injury and Violence.*

Quaker's Answer. P. 17. Ibid. 'What are you Baptists about to make a League with Antichrist? Have you for these many Years been opposing them in Words, and are ye now recanting of what you have done, being sensible of Danger coming upon you? And will you now bind your selves to stand by them, and preserve them from all Injury and Violence, and even as they are Ministers too? But let me ask you, Do you look upon them to be Ministers of Christ, or of Antichrist? If true Ministers of Christ, wherefore do you oppose them, and cry against them in your Pulpits?—O ye Hypocrites! But if they are Ministers of Antichrist, How is it then, that you will stand by them and preserve them as such, yea, and as your Duty too, to preserve them from all Injury and Violence; Is not this to make a League with Hell and Death? What are you turned backwards into Love and Affection towards them again; and so have lost your former Principles? And is your Zeal quite grown cold

or are you now only flattering and daubing with the publick Ministers, &c? p. 18. What are you now for tolerating Episcopacy, who were once your selves in your Zeal for God, Instruments in pulling it down? And will you now tolerate it again, and help to set it up, and thereby build what you once destroyed? As if you now recanted of what you had done; shewing plainly thereby, that you are not of the same Spirit, that once you were of, but have lost your Sincerity, and can now embrace Idolatry. For once you were the Men that did oppose Episcopacy, and did violently help to pull it down, but now are for tolerating them. O unconstant Men! And if Episcopacy, why may not Popery be tolerated, seeing they are one and the self-same in the Ground?

Baptists. And we desire that no Countenance may be given to the Quakers, nor any Trust reposed in their Hands, being Persons of such Principles, that are destructive to the Gospel, as well as Civil Society, p. 22.

Quaker Answ. 'O! ye sinful Hypocrites, and Slanderers of the Just, what need you have made such Preparation against them? Do they seek for Places of Honour amongst you? Nay, their Kingdom is from above, and they reject the Countenance of the Beast's Authority, [a good Reason, because they could not get it] and they reject any Confidence that the Dragon and unjust Powers can repose in them: What do you fear [our getting uppermost?] even the Thing which you fear will

' God in Judgment bring upon you : There
 ' is a Government to be set up in this Nation,
 ' [See *Articles* IV, V, XIII.] even that which is
 ' of the Lamb, and your **Anti-Christian Monar-**
 ' **chy**, the Beast, with all his Horns, shall fall
 ' to the Ground, and the Lord may bring your
 ' Fear upon you to your utter Confusion.
 ' What say the Papists and Episcopal Men?
 ' The Quakers are a new Sect, and Deceivers,
 ' &c. And what say the Presbyterians and
 ' Independants of them? Oh! they are Sedu-
 ' cers, Witches, False Prophets and Vagabonds,
 ' not worthy of Countenance, or any Place
 ' of Trust in the Government, &c. What say
 ' the Anabaptists of them? Oh! they are
 ' Blasphemers and Hereticks, irregular Persons,
 ' and destructive to the Gospel; [all very true.]
 ' This and such like is the Cry of these and all
 ' sorts of People, against the poor despised
 ' Quakers, whom the Eternal God hath made
 ' dreadful to them all. [See *Articles* IV, V, XI,
 ' XII, XIII, XVIII.] who shall be the Rod in
 ' his Hand to break and confound them all;
 ' and utterly to destroy their Anti-Christian
 ' Kingdom: For as sure as the Lord lives
 ' [hark how their Prophet swears] the Year that
 ' People have of the Prosperity of this People
 ' shall come upon them, p. 24. And we must
 ' overcome them [and have the Victory] with-
 ' out Sword, or Carnal Weapon, [even by
 ' Hypocrisie.] See also *Burrough's Works*, p. 248.
 ' As for the Quakers getting the upper-hand, we strive
 ' not for it with Carnal Weapons, though we know the
 ' Lord will give us the Victory over the Beast, [i.e.
 ' Government]

Government] and over the false Prophet [i. e. Church;] but this Victory is Spiritual, and thus we believe the Lord will give us the Victory, [what by Spiritual Lying, spiritual Dissembling, and spiritual Equivocations?] And agreeable herunto is the Doctrine of one of their early Prophets, as recorded in their Book of Outland Letters, fol. 4. *We (saith he) directed all People to the Spirit of the Lord God in them, and if that had them to fight, we have nothing against it.* And *W. Caton* in his *Moderate Enquirer*, p. 12. confesses, saying, *Therefore hath God manifested his Eternal Power in them, by which the World shall be returned.*

Query XXI. Whether these Men, who account it a making a League with Hell and Death, to give the Episcopal Church (had they Power to hinder it) Liberty of Conscience, who would as soon tolerate Popery as Episcopacy, who swear, saying, *As sure as the Lord lives*, they shall overthrow our Anti-Christian Monarchy, yea, be the Rod in the Hand of their Light within, to break and confound us, and utterly destroy our Anti-Christian Kingdom, and that the Fear of their Prosperity, and victorious Conquest over us shall come upon us e'er we are aware: I say, the grand Question is twofold; *first*, Had they not Faces of Brass, how dare they ask of the Episcopal Church Liberty of Conscience? *secondly*, How dare they hold Monthly, Quarterly, Yearly, and Yearly Meetings, by way of Consecration, without Licence contrary to these Statutes, 25 Hen. viii. cap. 19, 21. 27 Hen. viii.

cap. 15. 2 *Edw.* vi. c. 10, 11. 1 *Eliz.* c. 2.
 13 *Eliz.* c. 12. *Magna Charta.* c. 19. *Petition of*
Right. 5 *Eliz.* c. 1. 1 *Edw.* vi. c. 2. 37 *Hen.* viii.
 c. 17. 8 *Eliz.* c. 1. Next whether they ought
 to have fresh Favours conferr'd upon them,
 Yea, or Nay?

XXII. Article of their Faith

This Article is taken out of a Book, wrote
 by that Impostor *Geo. Fox*, mentioned Article
 the VI. entitled, *News coming up out of the North,*
&c. And on the Title Page it is said to be
 written from the Mouth of the Lord, by one who is
 naked, and stands naked before the Lord, clothed with
 Righteousness, whose Name is not known in the
 World, though called *Geo. Fox*. Printed 1654.
 p. 27.

Sound the Trumpet, sound an Alarm, call up to
 the Battel, gather together for Destruction, draw
 the Sword; hew down all fruitless Trees; hew
 down all the Powers of the Earth; slay Babel, Ba-
 alam, must be slain, all the bawling Priests must
 be turned out of the Kingdom, who have pretended
 that God sent them; the Sword of the Lord is drawn
 against you all, for Destruction you are; the Sword
 you cannot escape, and it shall be upon you as a
 bawl all ye Priests, ye blind Priests, Plagues are
 coming upon you all, The Lord of Hosts hath
 spoken it. Printed 1654. and reprinted
 1655.

Query XXII. Whether these bloody People, whose Principles are the same now, that they were then, and that in every respect, ought to have such singular Favours conferr'd upon them, (as none of Her Majesty's Loyal Subjects once ask for or desire) at least until they have condemned these and the like bloody Principles.

*If as they write they do believe indeed,
Then I affirm, this is their very Creed :
If not, who can with safety them believe,
Who write, and print, the Simple to deceive.*

T H E

THE
 PICTURE
 OF
QUAKERISM
 Drawn to the LIFE, &c.

SHEWING,

How they can lay an Embargo upon their
 Light within, and change their Note, and
 turn their Tale, notwithstanding their pre-
 tended infallible Unchangeableness.

PART. II.

I Am now come to shew their Shams in their
 Books not superscrib'd, nor subscrib'd from
 the Mouth of the Lord, &c. but only with
 their bare Names, or two Letters of their
 Names, or sometimes with neither Names, nor
 Letters of their Names, which as observ'd, p.
 18, 29. foregoing, may be compared to some
 skilful Mariners, who, upon the Approach of
 some

some great Whale, to prevent Danger, cast overboard some empty Barrels for him to play with, and busie his Time withal, till the Ship gets out of Danger, viz.

Their first empty Barrel, or Sham.

Is taken from a general Epistle of Geo. Fox's printed 1660. directed, *To the Royal Priest-hood, and chosen Generation, in old and new England, Germany, Holland, Ireland, Scotland, Barbadoes, and Virginia, for them to read, &c.* In which are these Words, viz. *Church Faith changeth, Directory changeth, Common Prayer changeth, and Mass-book changeth; but the pure Religion, which we are of, never changeth: The Papists therefore cries out help, help, higher Powers, or else my Mass will go down; the Episcopal Men cries out, help, help, higher Powers or else my Common-Prayer will go down; the Presbyterians cries out, help, help, higher Powers, or else my Directory will go down; the Independants and Anabaptists cries out, help, help, higher Powers, or else my framed Faith will go down, are not all ashamed, [that thus Petition to the higher Powers,] and are ye not naked? Therefore (say they) the higher Powers must help us, and to them we go with Packets of Letters, Petitions, &c.*

Pray Reader observe, How they upbraid others for seeking to the Government, (which they then commonly called the Beast) for Assistance, whilst now none seek more to the Government, nor none scrape, cringe, bow, and congee to Members of Parliament than they, begging, praying, and petitioning to the higher

higher Powers for help, help, or Quakerism will go down, this I need not go about to prove, for every Parliament can bear me witness how swiftly they run, and cry out to the Government for this, that, and the other Favour, and still unchangeable! And thus it is with their sinless Perfection, even whilst they are notoriously Guilty of all the Sins of the Times, as their Neighbours are Eye-Witnesses of, yet they are still perfect, still sinless, still unchangeable, yea, even as the Moon which changes every Month, &c.

Their second empty Barrel, or Sham.

Is taken from their Book, *The Character of Professors and their Teachers, whereby their Hypocrisy, Deceit, Folly, and Flatteries are manifest to their Shame and Confusion of Face, &c.* printed 1800 where having collected many harsh Sayings against the Royal Party, out of their Addresses to Oliver and Richard, Protectors, in order to defame and expose them, though they wrote but as Men, and not as inspired Prophets from the Mouth of the Lord, as the Quakers had done, nay, nor the hundredth Part so bloody, cruel, seditious, and Tyrannical; yet to ingratiate themselves into the Favour of the Government, as soon as the King came in they thus said, 215. *Ibid. viz. What! must the Weapons that they (i. e. Dissenters) have been forming against others (i. e. Quakers) be turned into their own Bowels! And must the like Prejudice they have sought to get in others, against the innocent (Quakers) be*

begotten in others against them? And as they have done, and would have had others to have done unto the innocent (Quakers) even so must they be done unto; and must not now the same Measure be mete unto them, that they have measured unto others, even by such (Quakers) as will have no more Pity in their Hearts towards them, than they have had towards the innocent (Quakers)? And what! Must not Jealousie be stirred up in the Powers of the Earth against them, as they have stirred up Jealousie in the Powers of the Earth against others? And as they have sought to make others ridiculous, even so shall they become contemptible in the Eyes of those, which they by their Flatteries have fawn'd upon, &c.

I could produce many Proofs out of their Books, to shew that this their exposing others, is as contrary to their Pretensions, as that of not seeking to the Government; but I cannot now enlarge.

Their third empty Barrel, or Sham.

Is taken from *A Declaration, &c.* presented to the King, June 1660. by Margaret Fell, in which is this Passage, p. 6. viz. Now let any honest-hearted People judge, whether these be sound principled Men that can thus turn, conform, and transform to every Change of Government according to the Times, &c. whilst no People changed sooner, nor turned with the Times swifter, viz. to own that Government, which but a Month before they had so fiercely opposed, condemned, and withstood with Might and Main, as the next will shew.

L

Their

Their fourth empty Barrel, or Shant.

Is taken from *An Information, &c.* presented also to the King, the very next Month after his Restoration; so early were they in their temporizing, viz. *And now because several of you who are most concern'd in this Government, are not acquainted with our Principles and Practices; neither have known our Innocency——And therefore that no Prejudice be let into your Minds from the Word of others, which proceed from secret Envy——We do therefore declare, that to take off all jealous Fears and Suspicions of our Truth and Fidelity to the King, and these present Governours, that our Intentions and Endeavours are and shall be good, true, honest and peaceable towards them, and that we love, own, and honour the King, and the present Governours.*

Note, That at the first reading this *Information* in Manuscript among the Quakers, they had wrote, **That they were his Loyal Subjects, and that they had suffered much as himself had done;** which was such brazen fac'd Hypocrisie, that *Edward Billing*, then a principal Quaker, who had a spark of Honesty, which was very rare amongst their Leaders, stood up, oppos'd and withstood this Passage; and told them, that if they put it out in the Name of the Quakers, he would print against it, though it cost him his Life; whereupon this Passage in Black was left out, and the said *Information* was put out in the Name of *Geo. Fox*, and others that subscrib'd it.

in behalf of themselves, and those in the
 same Unity with them; Oh how cunning was
 his Subscription! For who would have thought,
 that by those of the same Unity, was not meant
 every Quaker? And yet they meant only
 those, that were of the same Mind with the
 subscribers, which many were not, Subscribed

George Fox.

Samuel Fisher.

Robert Sikes.

Amos Stoddart.

William Caton.

Joseph Face.

Richard Hubberthorn.

Gerrard Roberts.

John Stubbs.

Thomas Corveney.

Thomas Hart.

James Strut.

Reader, pray observe these unchangeable
 men, to speak Ironically, by their Fruit you
 may know them: They tell us, *That those that*
return, conform, and transform to every Change of
Government, are not fit to teach the People. And yet
 this changeling Fox, who in his Book wrote
 1659 and Printed 1660. against Kingly Go-
 vernment, as in Article the first, said, *That all*
Kings and Emperors since the Apostle's days, sprung
up in the Night among the Antichrists; that such
as set up Earthly Kings were Apostates. That it is
the false Church that doth not live upon the Heads of
Kings. That nothing is to be done in the Name of
Earthly Kings. That such as doat upon Earthly Kings
are Crucifiers of Jesus; yea, Traytors against Christ.
That true Christians never set up Earthly Kings.
That Earthly Kings were Spiritual Egyptians, and
that the Child Jesus, as Herod was. And this

with much more, within a Month of King Charles II'd's coming to his Crown; and yet within a Month after, cry'd up King Charles II'd. as above: Yea, professed Fidelity to him, that he loved, owned, and honoured him. Are they not herein turn'd Apostates themselves, Crucifiers of Jesus, Traytors against Christ, and not fit to teach People, who can thus Turn, Conform, and Transform? &c.

Now had George Fox, &c. condemned their former Books, and declared that their minds were changed, upon better Information, they had done honestly: But now to tell us, that their Principles are still the same in every respect, is such grand Hypocrisie, that I want Words to set it forth in that Malignity it deserves.

Their fifth empty Barrel, or Sham.

Is taken from their Book, *Of the Tryal of George Fox, at Lancaster Assize*, p. 8. 10. where the Oath of Allegiance being tendered to him, he thus answered, *viz.* *If I could (said Fox) take any Oath at all, upon any occasion, I could take that Oath, for I honour all Men, and much more the King.*

The foregoing Observation, may serve for this Piece of Hypocrisie also, and so I proceed to the next.

Their sixth empty Barrel, or Sham.

Is taken from the Quakers Address to F. II. June 1687. *viz.* *We cannot but with great*

ful bears, both admire and acknowledge the Providence of God, that made the Kings retiring into our Native Country, [i. e. Scotland, 1679.] give a happy Turn to his Affairs, to the defeating and disappointing the Designs of his Enemies: We do justly conceive ourselves obliged by a special Tie, to praise God for his goodness, in carrying the King through and over all his Troubles; since by the same Providence, and at the same time, by which the Lord began in that more observable Manner to evidence his Care of him, he made him the happy Instrument to deliver us from our Troubles; so that the Prosperity of his Affairs, and our peaceable Fruition of the Exercise of our Consciences, bears the same Date.

The seventh empty Barrel, or Sham.

Is taken from their Address to K. J. II. from their yearly meeting, 1688. And presented to him by W. Penn, with his high Encomium in Print, the same Year, which I have also by me, viz. *We the King's loving and peaceable Subjects, from divers Parts of his Dominions being met together in this City of London, to inspect the Affairs of our Christian Society, throughout the World, think it our Duty humbly to represent, &c.* —

Now, since it hath pleased thee, O King! to renew to all thy Subjects, by thy last Declaration, thy gracious Assurance, to pursue the Establishment of this Christian Liberty, &c. We think our selves deeply engaged, to renew our Assurances of Fidelity and Affection: — And as we firmly believe, that God will never desert this just and righteous Cause of Liberty, nor the King in maintaining of it; so we hope,

hope, &c. the Observation from the 4th Barrel may serve for this, and so I proceed to the next,

The eighth empty Barrel, or Sham.

I might add, at length, their Address to K. W. III. which bears the same Completion, bearing Date the 7th day of the 11th Month, 1697. subscribed not from the Mouth of the Lord, but only with their bare Names. So cannot ballance those in the former Part, against kingly Government, and must be accounted but as empty Barrels and meer Shams, to serve a present Turn, viz.

George Whitehead.

Peter Bowen.

Gilbert Laity.

Samuel Jobson.

Theodore Ecclestone.

And about Thirteen more.

Nicholas Gattis.

William Ingham.

Thomas Lower.

William Macker.

John Vaughtan.

Their ninth empty Barrel, or Sham

Is taken from their Address to Queen Anne, her present Majesty, whom God in Mercy long preserve amongst us, bearing Date the 28th day of the 3d Month, 1708. In which are these Words, viz. *And we take this opportunity to give the Queen the renewed Assurance of our hearty Affection to the established Government, and that we will,—approve our selves in all Fidelity, the Queens Faithful and Obedient Subjects, &c.*
Pray

Pray observe, that notwithstanding this Flourish, yet they will not obey any of her Laws, but which they please, nor her Royal Commands for the Observation of publick Humiliation, or Day of Thanksgiving for some Signal Victory, no, nor Promise to stand by her, as they did the Protectors, and the Army; take some few of their Words, in p. 46, 47, 51. foregoing, viz. *What thou Ol. Cr. hast done unto their King, (i. e. K. C. I.) should not be reckoned against thee by the Lord, and if thou would own the Lord's People, (Quakers) they would own thee in the Face of all thine Enemies; and to Ri. Cr. If thou wilt preserve his People, (Quakers) then shalt thou prosper, and thy Name shall be greater than was thy Fathers, and this distressed People (Quakers) will be to thee a Strength, and stand by thee in the Day of Trouble, and defend thee and thy just Government.* And to the Council of Officers, thus, *Many valiant Captains, Soldiers, and Officers, of whom it hath been said among you, that you had rather have had one of them than 7 Men, and could have turned one of them to 7 Men, who have been put out of the Army, because of their Faithfulness to the Lord, it may be for saying Thou to a single Person, or for keeping their Hats on: Oh! How are Men fallen from that which they were in at first, when Thousands of us went in the Front of you, and were with you in the greatest Heat! Oh! What a Sincerity was once in the Nation! What a dirty, nasty thing it would have been to have heard talk of a House of Lords among them, &c.*

But instead of this, instead of Thousands of the Quakers going in the Front of King *William*, and Queen *Anne*'s Armies, they Act the quite contrary, which renders their Addressee meer Shams: For on the 17th of *December*, 1702. being the Day appointed by her Majesty's Royal Proclamation for a day of Thanksgiving, for the Victory at *Vigo*: One of their Teachers, *John Love*, did leave upon the Wall of *St. Andrew's Church*, in *Canterbury*, these Verses following: and which they never publicly condemn, but since that, have vindicated them in Print, in their Book, *Judas his younger Brother*, viz.

O Christendom's People, your Case is very sad,
 Your bloody Acts the Lord abhors, and deeds that are so bad;
 You do profess to love the Lord, and yet your Brethren hate,
 Therefore your prayers are abhor'd, because they are deceit;
 You fast and pray, and desire you may, your brethren overcome,
 You kill and slay, and take the Prey, and thank God when murder is done.
 Therefore, ye Hypocrites cease, and go no further,
 For God accepts no Thanks of you for Murder.

Their tenth empty Barrel, or Sham.

I might add several Passages in *John Field*'s Application to the Queen, wherein there are many jingling Words, to make a Flourish, and as contradictory to their Principles of Faith from the Mouth of their Lord, as Light is to Darkness, as well as in other Addressee, but these may serve,

To write no more, I long since did intend.
 But none but God, knows now when I shall end;
 For still I find, when I think all is done,
 As much to write, as when I first begun.

The CONCLUSION.

THUS having drawn the Picture of *Quakerism* in Part as well as I can, though not so well as I would, not only *Frons*, but *Bifrons*, not only their Forehead but their double Forehead, & *etiam*, their double Tongue, which is the most difficult to do, and may in time draw it *cap-a-pee*, from Head to Foot, for it is a Monster of that Size, that every Body cannot take a full View thereof; but for the present I shall only beg leave to make some few Remarks of its Length and Breadth, and so conclude.

Remark I. Shall be taken from their Book, entitled, *The West answering the North*, mentioned Article IX. p. 80. viz. Any Party of Men under a Government to make Laws, not being authorized so to do, for the binding of others, and thereunto require Obedience, is setting themselves above the Law, and treading it under their Feet, and rendering them whom they so bind Slaves and Vassals, and so is Treason; of which I shall prove them guilty from their Practice, in their Monthly, Quarterly, and Yearly Meetings, from the Complaint of *John Ainsloe*, *John Barne*, *William Rogers*, *John Raunce*, *Charles Hart*, and others, to whom they have refused Liberty of Conscience, some of whom they have refused to Marry, Bury, or to Preach with, or amongst them; answerable to 19,

20, and 21st *Article*. This is a Recital of their own, and if it prove a Maxim against their own Practice, let them blame themselves.

Remark II. In the Act of Exemption, there is this Passage, *viz.* Provided always, and be it farther enacted by the Authority aforesaid, that neither this Act, nor any Clause, Article, or thing contained, shall extend, or be construed to extend, to give Ease, Benefit, or Advantage to any Papist, or Popish Recusant whatsoever, or to any Person that shall deny in his Preaching, or Writing, the Doctrine of the Blessed Trinity, as is declared in the aforesaid Articles of Religion. Of which I shall prove the Quakers guilty.

Remark III. In the same Act there is the Clause, *viz.* Provided always, and be it farther enacted by the Authority aforesaid, that any Assembly of Persons dissenting from the Church of England, shall be had in any Place for religious Worship, with the Doors lock'd, barr'd, or bolted, during any time of such Meeting together, all and every such Person or Persons, that shall come to, or be at such Meeting, shall not receive any benefit from this Law, but be liable to all the Pains and Penalties of the aforesaid Laws recited in this Act, for such the Meeting, notwithstanding his or their taking the Oaths, and making or subscribing to the Declaration aforesaid. Of which Transgression I offer to prove them guilty, thereby excluding themselves from the Benefit of the Law.

Law; for if they refuse Liberty of Conscience to their own People, had they Power would refuse it to the Church of England, as also to the Protestant Dissenters; why then should they not thankfully be content with the Liberty the Law allows them?

Remark IV. In the solemn Affirmation Act there is this most excellent Clause, *viz.* Provided, and be it farther enacted, by the Authority aforesaid, that no Quaker, or reputed Quaker, shall by Vertue of this Act, be qualified, or permitted to give Evidence, in any Criminal Causes, or to serve on any Juries, or bear any Office, or Place of Profit in the Government, any Thing in this Act contained to the contrary, in any wise notwithstanding. And why should they, seeing they reject any Confidence the Dragons Power can repose in them? See Article XXI.

Remark V. The Act of Abjuration, saith, And be it farther enacted by the Authority aforesaid, that ——— all Ecclesiastical Persons, all Members of Colleges and Halls, in either Universities, ——— And all Schoolmasters and Masters, and all Preachers and Teachers in separate Congregations, ——— shall take and subscribe the said Oath; ——— That all and every such Person or Persons, who shall neglect or refuse to take the said Oath ——— every such Person or Persons shall be disabled from thenceforth to sue, or use any Action, ——— or to be Guardian for any Child, or Executor, or Administrator of any Person, or capable of any Legacy or Dower of Gift, or to be in any Office in this Realm, ——— and shall forfeit 500 l. to be recovered by him or them that shall sue for the same. And why the

Quakers should be excused more than any of the Queen's loyal Subjects, deserves Consideration.

Remark VI. Shall be from *Will. Smith's Works in Folio*, p. 161. where he calls the Church **Tradition**, and subscribes himself **Truth**: Now if I say **Church** and **Quaker**, surely they'll not be angry, since *W. Penn.* in his *Spirit of Truth vindicated*, &c. p. 103. saith, *Did ever any sober Man living, reprove a Person, if through defect of Memory, or for Brevity, be leant out, put in, or change a Word, not altering the Sense, &c?* Though *Whitehead* and *Whiting*, &c. their constant Practice, viz.

A Catechism for Priests and Prelates.

Quaker. Lay down thy Fundamentals, that they may come to tryal.

Church. I have Churches, Praying, Singing, Scripture, &c.

Quaker. Behold thy Ceremonies, and see what **Monsters** thou hast generated in thy adulterous Womb.

Church. I am reasonably satisfied as to my Ceremonies, but as to my Preaching, Praying, Ministers and Bishops, they must be observed.

Quaker. Now I shall try thy Church, which is an adulterated Harlot, covered with the Mystery of Iniquity.

Church. Praying in my Church is right; I have the Lord's Prayer, &c.

Quaker. Praying in Spirit, the Saints used,

but thou art degenerated ; make no mention of the Lord's Prayer, for thou hast nothing to do with it ; O thou adulterous Church ! What monstrous Births hast thou brought forth ? Thy Common Prayer-Book was conceived in thy adulterous Womb, and branched from the pope.

Church. This Discovery is of God, for thou fears not me, nor my Power.

Quaker. That which discover thy deceitful Practice is the Truth, and it doth boldly reprove thee, and fears not thee, nor thy Power, and hath opened and ript up thy Bowels, and discovered thy adulterous Womb : Behold the Arch-Bishops, Lord Bishops, Deans, Prebends, Doctors, Vicars and Curates, and all Prelaticals : Here is the Womb of your Conception opened, &c.

Remark VII. p. 175, *Ibid.* A General Summons to all Ecclesiastical Courts and Officers, &c. And now (says *Smith*) upon what Foundation will your Church stand ; for your Work is found contrary to the Law of the Nation, contrary to the Truth, contrary to Scripture, contrary to Reason, contrary to the Law and the Prophets, contrary to the Doctrine of Christ ; and now where will you have a Foundation for your Church, which is contrary to all these weighty Things, so your Church may well be questioned ? Yea, the Law of the Nation may justly question you : The Spirit of Truth may justly question you : The Scriptures may justly question you : Christianity may justly question you : Reason may

may justly question you: The Law and the Prophets may justly question you: And the King [and consequently the Queen] may justly question you, and what can the Foundation of your Church be but the Love of Money?

Reader, Here is a Taste of their brazen'd Impudence, which with this and much more of the same Nature is recited from their Folio in my Folio, p. 419, 584 to 589. What Reason is there then, for any true Church-man to blame me for discovering these their Anti-Christian Principles, and Impudent Practices, or the Justices (by the 10th Remark) to have them questioned by a Committee of Parliament?

Remark VIII. Shall be taken from the Epistle of their Prophet *Edw. Burroughs*, to his Works in Folio, viz. *I am resolved to be plain in this Point, [which they seldom are] therefore to all the World, to whom this may come, hereby they may come to the perfect Knowledge of the Grounds of the Difference between the Priests and Professors, and all Sects in the Nation, and AS, called Quakers; shewing that the Controversie on our Parts is just and equal against them all. And that we have sufficient Cause to cry against them, and to deny their Ministry, their Church, their Worship, and their whole Religion. And if, Reader, thou be'st impartial in this Business, I doubt not but thou wilt satisfy thy self concerning the Priests and Professors, and AS called Quakers; and then when thou hast thou done, own or deny Them or AS. For thou may'st fully perceive, that we differ in Doctrines and Principles, and the one thou must justify, and the other thou must condemn, the one being clearly contrary*

contrary to the other in our Principles; and so gladly would we be manifest to all the World, that if any of the Rulers have Doubts concerning US, and the priests, let 4, 10, 20, or 30 of the wisest of the priests and US have a Meeting for Dispute at any Place, &c. This, and much more of the same Kind was printed 1659. and re-printed 1672. and ushered into the World by Epistles Recommendatory, wrote by George Whitehead, Geo. Fox, Josiah Coale, and Fra Howgill; and their Principles are still the same.

Remark IX and Last, shall be taken from the Conference the Norfolk Clergy had with the Quakers, in the Parish-Church of West-Dereham in Norfolk, the 8th of December 1698. pursuant to the Quaker's Challenge, by Letter dated September 7th, 1698, viz. *If you think you have Matter to charge us withal, let us have your Charge under your own Hands, and appoint Time and Place convenient, and we, or some others of us (God willing) will meet you. as publickly as you please, any of you all, and take your Charge, and stand a publick Tryal, or any other of your Cloath.* Signed by Eleven of them. But when the Time came, and the Church was full of Spectators, Justices, Gentry, Clergy and others, how they shuffled, and used all the Art they had to avoid a fair Dispute; they would neither own nor disown their Books, neither own nor dispute the Charge: And this chiefly put the Justices both in Norfolk and Suffolk, to send up to the Parliament three Addresses, to have them examined, and because that of Norfolk contains the Substance of all three, and is short, take as follows:

To

96 The Picture of Quakerism, &c.

To the Honourable the Commons of England, in Parliament assembled; the humble Petition of the Justices of the Peace and Grand Juries of the County of Norfolk, in Session assembled; in behalf of themselves, and the Body of this County at large,

Humbly sheweth,

THAT we cannot without Resentment, take Notice of the Growth and daily Encrease of a Sect of People among us called Quakers, and the Mischief and Dangers from thence threatening this Nation. It is too observable with what restless Zeal their deluding Teachers, and, as may well be suspected, many Romish Emisaries, under their Vizors and Disguise, daily ramble into all Parts of these Kingdoms, and boldly spread their venomous Doctrine every where, attempting to infect and shock the Minds of weak and unstable Protestants, and assuming to themselves Rules of Discipline, Powers in Matters of Religion, Forms of Government, repugnant to the established Laws of the Kingdom, contrary to the very Act of Toleration, and not allowed to any other Dissenters; vouching, in all their Practices, divine Inspiration for their Warrant, and the Indulgence of the Government for their Immunity. How apparently their Blasphemous Books, and pernicious Principles tend to subvert the Fundamentals of Christianity, and undermine the Civil Government, are sufficiently demonstrable; the publishing whereof, by pretended Permission of Authority, we humbly conceive to be of most dangerous Consequence.

We therefore, obliged in Duty to God and our Country, do humbly Pray, that you would vouchsafe to take this Matter into your Care and Consideration, That with whatsoever Tenderness to the Persons and Estates of these People, their said Principles and Practices may be strictly examined and censured, or suppressed, as they shall appear to deserve; and as in your great Wisdom shall seem expedient, and that our true Christian Religion, more dear to us than our Lives, may be defended and preserved to all Posterity, free from Popish Superstition, and unpolished with Enthusiastical Innovation.

Here endeth the Second Part, if you keep it, more may follow, if God permit the length of Days.



Francis Bagge

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